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Ontario Bible College

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**ONLY 21 YEARS TO GO—TO 2000 A.D.
NEW PROSPECTS—NEW PROBLEMS**

ONLY 21 YEARS TO GO
AN HONEST HISTORIAN
THINGS NOT WORTH TRYING
MISSIONS SO YOU ARE SINGLE!
HELPS
THE WOMEN'S MOVEMENT
AND MORE INSIDE

WHEN YOU'VE SEEN GOD WORK IN UNUSUAL AND OUTSTANDING WAYS FOR THE PAST FIFTY YEARS, YOU WANT TO DO SOMETHING SPECIAL.

A JUBILEE! FIFTY YEARS . . . AND GOD

This year of 1979 is a period of nostalgia and memories for the editor. It was February 3, 1929 that I was led to saving faith in the Lord Jesus Christ, while still a teenager. God's instrument was a high school teacher, J. Clifford Harstone, who proved to be not only a spiritual father in God, but almost one in reality, as I was drawn into the warm family circle and affection of both him and his wife.

And during this half a century our love and friendship have been constant, a refreshing stream of fellowship as I sought to know and to do the will of God, and they followed me with their prayers and interest.

It was April of 1929 that I and my bosom pal "Johnny" Adams (now Dr. J. W. Adams, a noted pathologist at the University of Saskatchewan) were introduced to Dr. Howard Guinness.

Dr. Guinness had been sent to Canada as a "missionary" by CICCUC (Cambridge Intercollegiate Christian Union) to begin student work in North America.

Dr. Guinness laid hands on Johnny and me, and together we started the famed Pioneer Camp that same summer of 1929. We will never forget travelling up the old Ferguson Highway

(now #11) to Emsdale and into a farm on Doe Lake. The three of us pitched the first tent, cooked the first meal, and spent the first days making a camp.

In a week or so campers began to arrive, among them many friends and Mr. Harstone, himself a superb athlete from university days (captain of Varsity Water Polo, swimmer and diver). Dr. A. Hill (not quite graduated); Alfred A. Kunz of P.T.L. and many others came up to serve as leaders.

For most it was a learning experience, since few had camped before. But the greatest experience was to see camper after camper come to know Christ as Saviour, particularly around the inevitable evening campfire.

Pioneer Camp began to grow, and for many years Mr. J. C. Harstone was the Director, and many of us assisted until we were drawn out to other ministries. Mr. Harstone has never been recognized as he should be for the tremendous work he did and the foundations he laid and the influence he bore. Many of us will be eternally grateful to God for letting our paths cross with his. Now the camp is 50 years old and still going strong. It has good roots.

Dr. Guinness, in the meantime, had the concept of Christian Fellowship groups in high schools as well as in

universities. He inveigled some of us to work in our high schools. I know I started one at Malvern Collegiate in the fall of 1929. Young Christians in other schools did the same (Margaret Clarkson, noted hymn writer, author and Toronto school teacher; Marion Thomas, Elsie Geiger, Muriel Clark, to name some) and Inter School Christian Fellowship (ISCF) came into being. The effect on teenagers touched for God is incalculable.

And now 50 years later, many of the friendships formed so long ago have remained constant and precious. What a joy it is to talk over the old days, or to correspond and share in each others' lives. Blessed half century indeed.

1929 is also known for the founding of the Anglican Church Army, a great evangelical arm of what was once almost the state church in Canada.

It was also the year that saw the beginning of the Great Depression with all its heartache and heartbreak.

That year saw the new Spadina Road campus of O.B.C. open up, and the College began to move into some of its most fruitful decades.

This is a year of Jubilee indeed for so many. What hath God wrought in these five decades. My personal pilgrimage has been through Pioneer Camp, ISCF, pastoral work, missionary service (Nigeria with S.I.M.) and finally to O.B.C. Dr. Guinness instilled in us a love for the Word, prayer and witnessing, and a commitment to service that led so many of us out in the will of God. It has been 50 years with God, a span of time and service for which we will ever thank Him.

50 years ago there was a miraculous rise in missionary vision and activity. Young people were being challenged and responding to the challenge in unprecedented numbers. The Bible College movement was in its heyday, and was the key source of missionaries and Christian workers. The world began to feel the impact of evangelism and church planting in hitherto untouched or unevangelized areas of the world.

It was marvellous being a part of those days and the great ventures for God. Perhaps our prayer today should be, "Lord, do it again." May the century close with a renewal of spiritual vigour, missionary endeavour and true revival. How we need them.

BEING SINGLE AND FREE!

by Margaret Clarkson*

Today's young people are asking questions about singleness. Contemplating Christian mission, they are realizing that if they obey Christ's command, singleness may well be part of their cost of discipleship. They are aware of the implications of singleness as no other generation has ever been. They know what the world has to say about the matter; they want to know what God has to say. They want to talk with single Christians who know God's sufficiency. If some of us older Christians don't speak up and tell them that God is greater than human need and that He is faithful, who will?

Nobody wants to be the one to open up a discussion about singleness, and that includes me. But God began to put pressure on me through a series of curious circumstances that had to be more than coincidence, at the same time backing it up by His own inward leading. I felt impelled to speak, even though it was against my natural inclination.

I hope that married people will read this as well as singles. If the Church is truly to function as the Body of Christ, it is important that marrieds know how singles think and feel. Because married people were all single once, they tend to think that they know all there is to know about singleness. I suggest that this is not so; that there is a vast difference between being single at 25 or 30, with marriage still a viable possibility, and being single at 45 or 50 or 60, with little or no prospect of ever being anything else. Singleness has a cumulative effect on the human spirit which is entirely different at 50 than at 30.

Nor do I see widows and divorced persons as singles, although they may be alone. Single parents are still parents. There is a problem of aloneness, not singleness. Yet we have certain problems in common which married people do not share and of which many of them are unaware. If we Christians are really to understand one another well enough to function as one, some of these things should be known.

BE OF GOOD CHEER!

When Christian was crossing the River at the close of *Pilgrim's Pro-*

gress, his heart failed him for fear. He began to sink in the cold, dark waters. But Hopeful, his companion, helped him to stand, calling out loudly, "Be of good cheer, my brother; I feel the bottom, and it is good." Then Christian recovered his faith, and passed safely through the waters to the Celestial City.

If there are singles who find the waters of singleness dark and deep, who feel, "I sink in deep waters; the billows go over my head; all his waves go over me," this is my message to you concerning singleness: "Be of good cheer, my brother, my sister; I feel the bottom, and it is good."

This is a shout of triumph and praise to Jesus Christ, *El Shaddai*, the God Who Is Enough. His grace is sufficient for the deepest needs of the human heart. Trust Him, for He is faithful.

It was my thirtieth birthday. I was spending the weekend in the home of friends whose fascinating youngsters were among my greatest delights.

"What's it feel like to be thirty, Margie?" The thirteen-year old redhead beside me spoke suddenly as we stood at the mirror putting pins in our hair at bedtime.

"Not any different than it felt to be twenty," I replied lightly. "What questions kids do ask!" I smiled to myself inwardly.

Marigold lifted wide amber eyes and looked deeply into mine.

"Margie," she inquired pensively, "don't you wish you had a man to kiss at night?"

FUTILITY OF EVASION

I did an inward double-take. But ten years of teaching had taught me to register no surprise at any child's question, no matter what my private reaction. They had also taught me the futility of evasion. There was just no use in beating about the bush with this clear-eyed young lady who had been my friend all her life. And nothing from anyone as utterly transparent as Marigold could possibly hurt me. There was no sting to her question, only a profound need to know. I drew a deep breath.

But without waiting for my reply, Marigold was hastening on. "I have one, of course," she reflected happily, her face lighting up with a smile. "In

fact, I have several of them." Her eyes softened at the thought of the men in her life—Daddy, Uncle John, Uncle Bill, Grandpa. Then, with a little sigh, she came back to the point. "You haven't anyone, have you? Don't you wish you had?"

"I don't know that I've thought of it in just that way, Marigold," I responded slowly, "but I know what you mean, all right."

"Don't you wish you had?" she persisted relentlessly.

"Yes, Marigold," I answered, truthfully if somewhat reluctantly, "I suppose I do."

Looking up into my face, Marigold smiled again, a slow, mysterious smile.

"I think every woman does," she murmured softly. Then briskly, she concluded, "Not very many of us are willing to admit it, though!"

IT'S EASIER NOW

Over 30 years have passed since that night. My single status has not changed. I think back to Marigold's question, and smile. Such an interrogation would shake me less today than it did then. Today it is easier to express our feelings about such things than it used to be. A great deal more is known about human sexuality. We no longer feel slightly ashamed, nor even particularly shy, about acknowledging the human desires with which we have been created in the image of God. Not everything about the sexual revolution has been bad!

Yet thousands of us must live for years, even a lifetime, denied any opportunity to express our sexuality in the beauty and intimacy of Christian marriage. What God seems to give almost universally, sometimes He withholds.

HOW DO SINGLES FARE?

How do such persons fare in the face of human needs like that expressed by Marigold's question? What answers does God give us when our hearts cry out to Him? For there are answers. God would not be true to His nature or His name if, having promised to supply all His children's needs, He then proceeded to ignore the human needs of large numbers of them.

But God is true to Himself. He does fulfill the needs of those who come to Him. He does have answers for those

who are prepared to seek them with diligence. God does not mock His children; He answers them, individually, intimately.

Why, in a world so obviously designed for mating, should there be singleness?

There was no singleness in Eden. Of newly-created man God said, "It is not good that the man should be alone; I will make him a helper fit for him." (Gen. 2:18) When God brought Eve to Adam, he recognized her as an integral part of himself, yet somehow "other;" as "bone of my bones and flesh of my flesh," (Gen. 2:23) yet different. "At last," we are told (v. 23), "at last" man's quest for something to satisfy his need was ended. And that evening, when God looked over His handiwork, He did not merely pronounce it "good" as He had on the five previous occasions, but "very good." (Gen. 1:31)

So singleness is one of the results of sin in the world—one of a host of evils in which we all share. It is hardly fair to blame it on God. He never intended that it should exist, any more than that there should be war, famine, sickness, pain, disease or death. Man destroyed the perfection of God's creation so that now we live in only a hollow shell of what He intended for us; so man must suffer the consequences.

LACK OF CONCERN

Why is it that there is great sympathy and succor for the Christian who suffers from one kind of disaster—accident, bereavement—and a total lack of understanding and concern for one who suffers from another—that of being single—which may well prove to be the heavier burden in the long run? Christians would do well to ponder this. We should realize that we must not make general statements about singleness; people may be single for a variety of reasons. And though any number of intimate, personal griefs might be substituted here for singleness there is a principle here that should be investigated honestly before God. Far from being helped by their fellow Christians, all too many suffering persons know only one silent sorrow added to another because of ignorance and wrong attitudes on the part of others. Singles should not have to be targets for tactless personal questions, unwelcome teasing and crude, embarrassing "jokes."

If this has been an aside, it is an important one. But back to singleness as a result of sin.

Does this mean that singles cannot hope to experience God's best in their lives? Not for a moment. Our God is a God of redeeming grace. He meets us where we are, all of us suffering under the curse of sin in one way or another. He redeems married persons from the many-faceted effects that sin has marked upon marriage. He redeems singles from the loneliness and incompleteness that is inherent in singleness. Touched by God's grace, singleness becomes a good thing—even God's best—for those who choose to seek it in Him.

As a result, many have found in singleness an avenue of devotion and service towards God and man. God has used them significantly in the work of His Kingdom. And so rich and widespread is His common grace that even those who do not recognize it or acknowledge Him as Lord are enriched by it. Some opt for singleness as their chosen way of life.

WHY SINGLENES?

Why singleness? That the works of God might be made manifest in the deepest recesses of our beings. To declare God's glory in a fallen world. To show that God is enough for the human heart. To demonstrate to earth and hell and heaven the triumph of the life of God in the soul of man.

What do the Scriptures have to say to single persons? Specifically as singles, almost nothing—although all that the Gospel offers in general terms is for all.

Many single men and women are dismayed by the Scriptural silence concerning the single state; and many women, married as well as single, find themselves crushed by their seeming Scriptural nonentity. They feel like non-persons, as if in God's sight they don't exist. Sometimes they entertain a secret—or public—controversy with Him about it, maybe even letting it poison their whole lives. I must admit myself, that while agreeing "Shall not the Judge of all the earth do right?", I have sometimes felt that God was perhaps just a *little* hard on single women! How are Christian women, particularly singles, to cope with the somewhat shattering enigma of their Scriptural nonentity?

Let me state categorically here and now that I don't pretend to have the

answers to such questions. These things are as much a mystery to me as to you. But I can't say that I've ever been deeply troubled by them. Certainly they do not cripple me emotionally, spiritually or otherwise. I have good reason for this freedom: I find it in the Scriptures and in Jesus Christ.

New books on women in Scripture are constantly appearing. Two excellent ones, both of which I have found helpful, offer differing viewpoints: *In Search of God's Ideal Woman* (Dorothy Pape, InterVarsity Press, 1976), and *Let Me Be A Woman* (Elisabeth Elliot, Tyndale, 1976). I suggest that concerned women read them both. They will repay careful study.

THE BIBLE SPEAKS

Singles who seek their identity in the Word of God will find an infinite number of passages that minister particularly to their needs—verses written, as it were, especially for them. The tender yearnings of Jehovah over Israel, where He portrays Himself as a faithful Husband weeping longingly over His erring spouse, give us an intimate picture of the character of the One with whom we have to do. Countless verses throughout the Scriptures delineate God in very human terms. He is the One who pities His children as a father (Psa. 103:13); Who comforts them as a mother (Isa. 66:13); Who offers them the breasts of His consolations (Isa. 66:17); Who rejoices over us with joy and singing (Zeph. 3:17); Who calls himself our Husband (Isa. 54:5); Who promises that the barren shall bear children (Isa. 54:1); Who sets the solitary in families (Psa. 68:6). He is the One Who knows our frame and remembers that we are dust (Psa. 103:14); Who is touched with the feeling of our infirmities (Heb. 4:15); Who holds our times in His hand (Psa. 31:15); Who chooses our inheritance for us (Psa. 47:4). He is our Beloved, our Bridegroom, our Friend (Cant. 5:16).

Why is so much of the imagery of these verses, and innumerable others, sexual in nature? Because it is universal language that all humanity needs and understands—and so do we. God means His children to look to Him for the fulfillment of their human needs. The great, pulsing Father-Mother-Lover-Savior heart of God holds all that the human heart—even the single human heart—can desire. If more Christian women spent less time wor-

rying about their "rights" and more time contemplating the nature of God and drawing on His sufficiency for their needs, we'd all be happier. There would be fewer negative, unfulfilled, self-pitying persons, whether single or married, and more self-giving, productive, positive Christians living everywhere.

Put down? Nonentity? Non-existent? Enslaved? Not if you know the God of the Scriptures and take your identity and freedom from Him!

Samuel Rutherford once wrote, "Our needs best qualify us for Christ." My loneliness has driven me to seek and to cultivate Christ's companionship.

The companionship of Jesus Christ through the Holy Spirit is no myth. He is the first Person I speak to in the morning and the last at night. Many days He is the only One with Whom I may talk all day. I try not to have too many days of such isolation, but sometimes they are inevitable. Their hours, however, are usually very happy.

We don't talk only of spiritual things, He and I, although that, of course, is part of each day's fellowship. We keep up a running conversation all day long, whatever I may be doing. I'm constantly needing His help with this problem, that undertaking, this attitude and that temptation, and it's always available.

THE BEAUTIFUL THINGS

Together we enjoy the beautiful things with which He has filled my life—fine music, restful colors and textures, the soft, sinewy feel of a furry body, the flashing jewel of a bird's wing, the rose and amber of an evening sky, the fragrance of dewy flowers, the friendliness of a crackling fire on an autumn night. Together we share many a good book, concert, play or ballet, and many a good joke. Together we create a song, a poem, an evening dress or a pantsuit, together plan and write an article or book. My heart is constantly reaching up to Him in gratitude and praise by day and often far into the night. In return, He fills it with Himself.

Such a situation did not come about overnight. I have had my times of loneliness and dismay, many of them; and occasionally I still do. But insofar as I give myself to God in a glad and grateful sharing of life, He gives Himself to me.

For to God's singles, singleness is His gift. Whereas marriage is called "honorable" by the writer to the Hebrews (Heb. 13:4), and Paul states that those who marry have "not sinned," (1 Cor. 7:28) both Jesus and Paul speak of singleness as being a gift (Matt. 19:22; 1 Cor. 7:7). Paul also designates it as a good thing (1 Cor. 7:8, 26, 28). And James teaches that all God's gifts are good, even perfect (Jas. 1:7). Our human nature does not easily see singleness in this light, but such is the teaching of the Word of God.

If God has given us the gift of singleness, which is bound to include loneliness, then He has also given us the gifts that are needed to sustain it. These are not likely to burst upon us full blown; it is up to us to discover them and to learn to use them. Paul urges us not to neglect the gifts that are in us, but to stir them up and put them to work (1 Tim. 2:14; 2 Tim. 1:6). God's gifts may not always follow our natural inclinations, but they will be there, and they will meet our needs.

No solution that you or I can invent, nor all of them together, can deliver us from loneliness unless we have first learned to draw on the companionship of Christ. That is the basic answer to the question of how to live alone in serenity and peace.

** Excerpted from So You're Single! by Margaret Clarkson, c 1978 by Harold Shaw Publishers, Wheaton, IL 60187. Used by permission.*

The book, \$2.95, is available in the O.B.C. Bookstore—and a must reading for singles and others as well.

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SINGleness OF HEART*

(A GOOD LETTER TO SINGLES)

Dear Ruth:

I have been chosen to answer your letter of inquiry regarding single missionaries, their troubles and triumphs. If experience has qualified me for this talk, I should be an expert on the subject!

Let me clear the decks by saying I am not akin to those who deny they would like to have been married, to have had the love and security and normalcy of family life on the mission field. That is right and good. I am wary of the singles who sputter a lot. I suspicion a facade or guilt feelings for not having fulfilled the accepted role in society and life in general.

Here is my basic spiritual and philosophical position on this interesting subject: It is neither better to be married nor to be single. These are only facts of life. What really matters is our acceptance and reaction to whatever state in which we find ourselves. I believe this is borne out by the Holy Scriptures.

Assuming that we as individuals have followed on to know the Lord, having established a life pattern of continually walking in the light we believe God gives us, I see no reason under heaven or on earth to be unhappy or frustrated. And I do not believe the marrieds have a corner on creativity. Have you ever painted a picture, or written a poem, or decorated a room, made a dress, translated a New Testament, planted a tree, or led someone to love Jesus Christ? Not one thing is exactly like another, but it is tremendously exciting and satisfying—and creative. And God made us to be creative, all of us.

There will always be false assumptions floating around, such as: All single people are frustrated. And that is true! The error lies in the conclusion that only single people are frustrated. So, as occasion arises, I quietly correct that false assumption. No one has a corner on frustration, it is a commonly shared *people* problem. And it is no more fair to conclude that a single person's frustration is because he is single than to say that a married person's is because he is married. I might add at the risk of being facetious, that if that were true, the unmarried person would have a much better

chance of working out his problems. He could get married, but it is most unacceptable to become unmarried.

Let's consider the single missionary with strong romantic notions. A product of a conditioning which produces dreams of the perfect mate, the marriage made in heaven, she makes a project of landing a husband. Then, to her dismay, she awakens to the fact that knights in white armor are not riding around in her backwoods. The present ratio in Wycliffe is 660 single women to 88 single men. And those are statistics with a thud! I would venture that most of us women, however, have our reckless moments when we feel if we were in the right place at the right time, we could land us one of those 88. But that keeps the old spark in the eye, and chins up.

Unharnessed dreams and imaginations not brought into the captivity of Christ have resulted in tragedy. Numbers of God's missionaries have settled for far less than their noble dreams. Their holy call has come into disrepute and some mission boards have panicked. The result? Refusal of single missionaries. But this seems to be a very harsh measure and the resultant denial to a dying world of thousands of dedicated lives which can be poured out in loving service. I believe mission boards must take risks because no war was ever won without a risk. Just because of a few tragedies, we should not throw out the baby with the bathwater.

I oppose a rigid classification of married people and single people. A balanced life with holy purpose must include everyone. It will love children and old people, married people, and single. The very nature of a mission organization brings people together and intertwines their lives in a common cause of love and service to Christ. I love and appreciate the marrieds of Wycliffe and I feel my love and appreciation are reciprocated. I have occasion now and then to remind one of them that being single does not particularly equate unhappiness.

Let me sum this up. Happiness is not the goal of life. Doing the will of God, walking in obedience to God's Spirit, living a life of creativity in God—that kind of stuff brings satisfaction and joy to anyone. It matters not one whit what happens, but it matters tremendously how we accept it. I might add that I have not achieved this high calling, but I press ever onward.

If you are hesitating about the mission field because you're single, I hope this encourages you to give back to Christ a loving heart and let Him channel that love where it is so needed.

Very sincerely in Christ,
Julia Supple

* Taken from *In Other Words*, copyright 1978. Used by permission of Wycliffe Bible Translators, Huntington Beach, California

THE WOMEN'S MOVEMENT

by John D. Beckett

A remarkable phenomenon is challenging a morally and spiritually weakened nation. It is called the "women's movement."

Its promoters have gained national attention in two ways: promotion of the Equal Rights Amendment (ERA) and sponsorship of the International Women's Year (IWY)—a government-financed series of women's conventions attempting to answer the question, "What do women want?"

These activities have brought together women who in one way or another are frustrated with the way things are. They are convinced that a constitutional amendment, coupled with legislative change on behalf of women, will alleviate inequities that have denied them basic freedoms throughout history.

The chief focus of their efforts has been passage of ERA. The proposed constitutional amendment was passed by the U.S. Senate in 1972, and within three years, ratified by 33 of the required 38 states. Many state legislatures barely gave ERA a second look in passing, some even vying to be first to ratify. As concern for the implications of ERA became apparent, three states that had formerly voted for passage changed their minds and voted to rescind, although the U.S. Attorney General has ruled that rescission is not valid. In the last three years, only two states have approved the amendment, bringing the total to 35, and state after state where it has been reintroduced has voted it down. In the words of columnist Patrick Buchan-

nan, "The more people look at ERA, the less they like it."

The IWY conventions, held first at the state level, culminated with a national convention in Houston last November. State conventions were intended to determine grass-roots thinking of American women, and elect delegates and pass resolutions reflecting these views for consideration at the national convention. However, tight control of state conventions by leaders of the women's liberation movement produced predictable results in Houston: 80% of the 2,000 official IWY delegates were selected on the basis of their known bias for the women's lib movement. The national convention passed resolutions endorsing not only ERA, but also federally financed abortion, full legality for homosexuality and lesbianism, and federally financed day care centers for children. The 2,500 media personnel covering the IWY convention saw not only this terribly misrepresented view of the desires of American women, but also saw flagrant, obscene support for the pornography and pro-lesbianism literature on IWY authorized display tables.

Fortunately, another convention held in Houston at the same time by some 15,000 representatives of numerous pro-life, pro-family organizations clearly demonstrated that women's libbers do not speak for the majority of women. This gathering massed more than 300,000 signed resolutions calling for (1) a human life amendment to protect unborn children, (2) assurance that child development programs will be controlled by the private sector, (3) opposition to ratification of ERA, and (4) laws preventing homosexuality, lesbianism, or prostitution from being taught or promoted as alternative life-styles in American schools.

Many Americans, particularly Christians, have watched in amazement and disbelief as the women's liberation movement has attacked the traditional values and authority structures of American families. Our nation's citizens—less sure of their spiritual, moral and ethical values than their forefathers—have been dazed as radical elements have crusaded for their anti-family views. TV viewers now see a steady diet of anti-family programming which berates fathers and wholesome home relationships, while promoting the bizarre world of sexual

perverts in pursuit of "alternate lifestyles." Gradually, we begin to think this is *normal*, and we're *abnormal*. We are stunned as we realize that each year the lives of more than 1.2 million babies are snuffed out in their mother's wombs, but we're told this is a "mother's right." We are incredulous as we watch church bodies allow practicing homosexuals into the ministry, and see gay activists come to the White House to press for "equal rights" in teaching, the military, and other employment.

Dogmas of the Women's Liberation Movement

There is no doubt that responsibility for much of the decline in family values must be laid directly at the doorstep of the women's liberation movement. To understand this movement, we need to examine some of the basic dogmas of women's liberation. The first dogma is that someone—perhaps God—dealt women a foul blow by making them female. This attitude of self-contempt is expressed in an advertisement designed by NOW, the National Organization for Women. It shows a cute, curly-headed girl with the caption: "This healthy, normal baby has a handicap. She was born female." The women's liberationists' solution is for women to "agitate and demonstrate and hurl demands on society in order to wrest from an oppressive, male-dominated social structure the status that has been wrongfully denied to women through the centuries."¹ Man therefore becomes the enemy. More misguided than this, however, is the blame that is placed on God for creating women different from men. Such resentment ultimately leads to denial of God and rejection of His authority—certainly a primary goal of Satan as he seeks to deceive and destroy mankind.

The second dogma is that a cruel injustice has been perpetrated upon women in that they have babies and men do not. Women's liberation opponent, Phyllis Schlafly, says "the abolition of the overriding inequality of women becomes a goal to be achieved at any cost—to the woman herself, to the baby, to the family and to society. Women must be made equal to men in their ability *not* to become pregnant and *not* to be expected to care for babies they may bring into the world."²

This explains the compulsive drive to make abortion and child care centers totally acceptable and available for all women. As these plans are fulfilled, responsibility for bearing and rearing children is permanently altered, and the already weak fabric of the American family further deteriorates.

There is another way women's liberation expresses its resentment that women have babies. With man viewed as an adversary and women seeking to avoid pregnancy and its consequences, lesbianism becomes a logical alternative. So the women's lib movement seeks to remove any restraint on "expressing their own sexuality" and "choosing their own lifestyle." As a sisterhood fighting for every woman's "sacred right to be her own person," the feminists have fully embraced lesbians in their rank. This was clearly evident in the Houston IWY convention.

The third basic dogma of the women's liberation movement is that the only difference between men and women is the actual sex organs. So the notion arises that any job or physical activity can be done equally well by either sex, given comparable education and training. In holding this view, women not only aspire to activities for which they are not suited physically, such as heavy lifting and military combat, but they demean themselves in areas where they are clearly more able than men—activities requiring the unique physical, cognitive and emotional attributes with which God has endowed them. Seeing a loving mother shower devoted affection upon a tiny infant removes all doubt that women have been uniquely gifted for this special responsibility and privilege. Watching the grace and beauty of the figure skater, the manual dexterity of the typist, or the tender compassion of the nurse gives further evidence that God created women, not just with differences but with striking distinctiveness.

It is from these three basic dogmas, then, that the women's liberation movement derives its philosophical basis. These concepts provide the motivation for passage of ERA, and ERA, if ratified, will lend itself well to these objectives.

The Threat of ERA

ERA "will mandate the gender-free, rigid absolute equality of treatment of

men and women under every federal and state law, bureaucratic regulation and court decision, and in every aspect of our lives that is touched directly or indirectly by public funding."³ There is no question that such a result would be hurtful to women, men, children, families, and society as a whole.

Even without ERA, Phyllis Schlafly concludes that, "As a home-wrecker, women's liberation is far in the lead over 'the other man,' 'the other woman,' or 'incompatibility,' of any physical or mental variety."⁴ ERA would simply intensify pressures of the home.

But ERA would further injure the family by removing restraints against abortion on demand. Since the ERA mandate is for sex equality, abortion is essential to relieve women of their unequal burden of being forced to bear an unwanted baby. Bella Abzug, a feminist leader, has defined the goal: "to enforce the constitutional rights of females to terminate pregnancies they do not wish to continue."

ERA is also the avenue through which homosexual marriages might be legalized. The *Yale Law Journal* states: "The stringent requirements of the proposed Equal Rights Amendment argue strongly for . . . granting marriage licenses to homosexual couples who satisfy reasonable and non-discriminatory qualifications."⁵ Senator Sam J. Ervin, Jr. made the point even more clearly in a February 1977 speech in Raleigh, North Carolina: "I don't know but one group of people in the United States the ERA would do any good for. That's homosexuals."

What Are the Solutions?

In surveying the relentless and largely misguided push by women liberationists, one wonders how the situation will be righted. What are the solutions? No doubt the spreading of information on the tenets of the women's movement and on the perils of ERA will be a factor. This is evident as opposition to ERA mounts. No doubt, the prayer of God's people has been and will continue to be a factor, particularly where biblical principles of marriage and family are being threatened. Because spiritual forces are at work, prayer is essential if there is to be any meaningful and lasting solution.

But perhaps no single factor would

have more impact than for husbands to learn how to be husbands, and for fathers to learn how to be fathers. The solution must involve a reordering of priorities and authority in the home. Indeed, it is an absence of godly male leadership that has provided the vacuum into which women have moved. With the male element absent or silent, women—most of whom are well intentioned—have become vulnerable to deceptive spiritual forces. A leader in the women's movement confessed openly that neither she, nor very many of her co-workers would be asserting themselves as they are if they had strong husbands who loved them and cared for them.

This is a telling indictment on us men, and should prompt us to pursue more closely our God-given responsibilities as husbands and fathers. Where men are doing this, women are flowering, not through "demanding their rights," but by functioning under their husband's authority with all the security and sense of purpose it brings. They have come to see that their equality before God is not depen-

dent on equality of function. They have come to appreciate both the laws of society that provide for their protection and the authority structures ordained by God for our well-being. When they embrace these structures, they find freedom to be themselves and to pursue what God wants for them.

Nothing is more crucial in the restoration of family life and the fulfilling of our proper roles as men and women than for men to lay hold of this challenge. And deep down, there's nothing a woman would rather see in her husband than the qualities of moral strength, spiritual maturity and overall leadership that will enable him to truly function as head of the family.

To this end, our prayer and concerted action should be directed. "Rise up Oh Men of God" must be more than the Sunday morning recessional. It must be a creed by which, under God, the men of America, and especially men in the Body of Christ, will come into their place in God. If this happens, their wives will gladly follow and will realize a measure of liberation that all the amendments, and all the

marches and all the rhetoric in the world will never bring.

¹ Phyllis Schlafly, *The Power of the Positive Woman*, Arlington House Publishers, New Rochelle, NY 1977, p. 11.

² *Ibid.*, p. 12.

³ *Ibid.*, p. 68.

⁴ *Ibid.*, p. 62.

⁵ Samuel T. Perkins & Arthur J. Silverstein, "The Legality of Homosexual Marriage," *Yale Law Review*, January 1973.

—Reprinted from
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WORLD EVANGELIZATION CHIEF SAYS TWO-THIRDS OF WORLD HASN'T HEARD

The executive secretary of the Committee on World Evangelization, an outgrowth of the 1974 International Congress on World Evangelization in Lausanne, Switzerland, said that more than two-thirds of humanity has not heard the Christian Gospel.

Gottfried B. Osei-Mensah told Baptist leaders that pursuing the mission task is the job of all churches, working together.

(EP)

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CHRISTIAN EDUCATION HELPS

HOW CAN I CHOOSE THE RIGHT SUMMER CAMP?

By John Wilkinson*

Over the years, I have had many parents come to me asking what would be the best camp to send their children to this coming summer.

They have talked with friends, relatives and neighbors and have tried to elicit opinions about these people's experiences that might apply to their own children, or they have looked through a number of camp brochures in their price range, but because they are not personally familiar with them, they are unsure as to which one they should select.

In this year, when even the necessities seem to have luxury price tags on them, summer camp for the children is one of the tough choices to make. It's not easy for parents to choose a summer camp that not only meets appropriate safety and health standards, but also has creative and adventurous programs in which children and youth can grow and learn as well as have fun. Perhaps the following suggestions will aid in your decision.

Where Do I Start?

Your first step is to decide which type of camp meets the needs of your child. A resident camp ("sleep away" camps generally operating from 4 days to 5-6 days in which lodging, meals and leadership supervision is provided 24 hours a day) or a day camp (children are transported from their neighborhood or home area to a site for the day and returned home in late afternoon—usually operated 5 days a week).

Then you need to decide if you want a camp that provides a "general program" where your child will receive instruction in a broad spectrum of camp activities, or a "specialized program" where highly specialized instruction in certain sports, skills, or activities is offered. The specialty camps are of value most often if your child has had some previous exposure to a variety of activities and is able to more intelligently choose an area of specialization and intensity.

Thought must then be given to the length of stay in the camp you want for

your child (please note—the shorter camp period, 1 week, does not necessarily guarantee that your child will not get homesick, nor is it necessarily the best first experience), whether you want your child in an all boys' or all girls' camp or coeducational camp, and the money you have available for such a camping experience.

With this orientation, you can now intelligently consult and understand the directories compiled by organizations which list camps that meet certain established standards: Christian Camping International, Canadian Camping Association. The directory will provide an idea of the location of the camp, the cost, its program and where to write or phone for further information.

When you have selected a half dozen or so that interest you and meet your requirements, obtain their brochures and any other related information. Remember one thing as you read through these promotional pieces—they are helpful as general attention-getters, but there is no substitute for the follow-up step of seeing for yourself, or at least visiting and talking with the camp director. Brochures and directories can help you to narrow your choices to a few camps that look right for both your budget and the needs of your children—but that's when the real shopping begins.

Ask Questions

If you are corresponding with camp officials, visiting their local office or visiting the camp, there are basic questions that should be answered to your satisfaction.

1. Have the camp director describe what he/she considers the camp priorities in programs and general approach. Does this fit your philosophical outlook as to what you want for your child?
2. What is the ratio of counsellors to campers? Camping Associations suggest the following: for campers six years old or younger, one counsellor for every five campers; between 7 and 8, one for every six campers; between 9 and 14, one for every eight campers. Less than that can indicate a camp that's cutting corners, and increases the possibility of a responsible person not being available if your child runs into trouble.

3. How old are the counsellors and other staff members? Senior counsellors should be over 18 years of age.
4. Are the counsellors on an honorarium or volunteer basis? While camps that provide some form of honorarium generally charge higher fees, the stability and continuity of summer-long counsellors versus one-week volunteers usually mean greater spiritual effectiveness. Camps that utilize volunteer counsellors, however, can overcome some inherent problems if they have a good recruitment plan coupled with a quality training program.
5. How is the staff trained? A minimum of 5 days of training at the site should be a prerequisite for camps that operate all summer. Are there regular staff meetings during the season to respond to problems of both the camp operation and individual campers?
6. Determine the physical condition of the facilities and the competence of the staff in charge. For example: How large is the pool or how safe is the lake? Are the instructors and guards certified?
7. Do sleeping quarters have fire detection equipment and easily accessible fire escapes? Do these accommodations provide minimum standards of cross ventilation—30 inches between beds arranged so that there is at least six feet between the heads of sleepers? Are there hot showers?
8. Is the kitchen well equipped and clean? Are the cooks and all food preparers qualified to provide the diet and nutrition that young campers need?
9. What preparations have been made for medical care? The health center at the camp should be well-equipped with a doctor or registered nurse in attendance at all times (1 nurse/75 campers). If a doctor or nurse is not in attendance at all times, is a local doctor easily available? The best camps require a medical report before the campers even arrive.
10. What is the curriculum? The Bible should be at the core of the program. Parents have a right to know what their sons and daughters will be learning.
11. Does the camp have a follow-up

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or discipleship program once the summer ministry concludes? This is a must in terms of spiritual growth of the campers.

12. Are the camp activities safe? Trained leadership is essential for safe and fun camper activities. Camps should have written safety rules.
13. If for any reason your child leaves camp before the season is over, is there a rebate policy?
14. What does the season's fee cover? Are there "extras" that add to the over-all costs?
15. Are the campers becoming Christian and maturing in Christ? Christian camps should be able to demonstrate their effectiveness in lives in guiding them to Christ.

Don't be afraid to ask a camp director these questions, and many others that concern you. It's his camp, but it's your child; and if you don't care enough to ask, who does?

**Mr. John Wilkinson is currently the assistant chairman of the Christian Education Dept. at Ontario Bible College. He lectures primarily in the area of camping, youth ministry, and group processes.*

He is President of Christian Camping International, a Fellow in The Society of Camp Directors and Camping Consultant for Kesalon Ministries Inc.

No. 2—IT WORKED FOR ME!

By Ruth Gentry '78

"So you were up at the camp all summer! Must be nice! I mean, how slack can life be!" This is the type of thing that a person involved in full-time camping has to listen to all the time. Camping is a lot of fun, and I wouldn't trade being involved in it for anything in the world, but it is also a very stretching experience that demands hard work. Basically it is 24 hours a day of planning, working, listening and understanding, crying and laughing.

I have learned to love every area of camping, but I want to mention one specific type that worked for me—wilderness camping. The call of the wild, an awareness of God's creation, the need to fight against the elements for survival, appeals to my venturesome spirit. Camping, and specifically wilderness camping, is a unique and effective way of presenting Christ to young people, and of seeing them grow in their Christian faith.

Wilderness camping provides those stretching experiences that a person needs to grow and develop maturity. It

involves a leader who himself has grown and developed physically, socially and spiritually to support and lead the group in their individual needs for growth. It requires a team, sharing, teaching and learning together in outdoor living.

One really finds out what kind of person he or she is when, having just reached land after paddling for over an hour in three-foot waves and freezing temperatures, he is faced with the suggestion that he had better start looking for wood and getting the canoe unloaded. So he bites his tongue to stop the bitter words that are about to explode and concentrates on looking for wood rather than on how cold or wet he is.

Wilderness camping requires getting along with everyone in the group, including the "mouthy" one who knows it all, and the quiet one who jumps at a spider. If one does not stop the anger from exploding at a certain point, or refuses to go beyond the call of duty at another point, the wilderness has won in the fight for survival. This is when growth takes place.

Life is too short not to accept some of the challenge and adventure that camping offers. Because of the intensity of the program that wilderness camping demands, growth should be the goal of the experience as the individual seeks to face responsibilities and priorities under difficult and stressful situations.

Try it! It will work for you too!

ANNOUNCING . . .

A NEW OBC MAJOR—CHRISTIAN EDUCATION/CAMPING

For several years the administration and Christian Education faculty of OBC has been considering and working towards a major in Christian Education and Camping.

It was to be designed in such a manner as to equip students for ministry in the field of Christian Education (Director of Christian Education, Youth Minister, Children's Worker, etc.) and/or in the field of Camping (Day/Resident Camps, North America/Foreign lands, Camp Directors, Administrators, Program and Follow-up Staff, etc.).

The major was not created overnight. It began five years ago when Mr. John Wilkinson was asked to teach an Introduction to Christian

Camping course. Two years later John became a fulltime faculty member in the Christian Education Dept., specializing in the area of camping and youth work. During the past three years, the college has seen an additional three camping courses added to its curriculum with another beginning this fall.

Realizing the increasing importance of trained, qualified camping professionals in light of today's camping standards, seeing the recent trend of day camps as an extension of the local church and the resulting need of personnel to work in this combined church and camp environment, noting that there wasn't a Christian college or institute in Canada that offered in depth training in the field of camp ministry, OBC decided to extend their present program to include such an emphasis.

Please pray with us that God might use this new teaching ministry with young people across this land to further His Kingdom in years to come.

UPCOMING CAMPING EVENTS

1. **Christian Camping International (Ontario Division) Conference April 6 & 7 at Ontario Bible College**

Write to: Christian Camping International 745 Mt. Pleasant Road Toronto, Ont. M4S 2N5 Phone: (416) 487-3431

2. **Ontario Camping Association Conference March 1-3 at the Royal York Hotel**

Write to: Ontario Camping Association 102 Eglinton Avenue East Toronto, Ont. M4P 1E1 Phone: (416) 486-8630

3. **Christian Camping International (U.S. Convention) October 29-November 1 at French Lick, Indiana**

Write to: Christian Camping International Box 400 Somonauk, IL

In Oswald Sanders' book, *The Best That I Can Be*, he says, "Christ set the standard in everything. He was never petulant, always calm; never rebellious, always obedient; never fearful, always courageous; never vacillating, always resolute; never pessimistic, always cheerful; never subtle, always sincere; never grasping, always generous; never acting from expediency, always from principle. He is the pattern of spiritual maturity."

ONLY 21 YEARS TO GO—TO 2000 A.D. NEW PROSPECTS—NEW PROBLEMS

Many who read this will be alive and active as the 20th century draws to a close, and the year 2000 dawns. Since I won't be around then, if statistics hold true, I felt the urge to write something with the 21st century in view. Unless the Lord returns before then! Amen, even so come, Lord Jesus!

Rate of Change

Changes are taking place so rapidly that one is left gasping. In the 100 years from 1800-1900 there were more changes than in the previous 6000 years. The inventions that are so common today—electricity, telephone, medical advances and steps towards an age of technology are but a few that could be considered.

Then from 1900-1945 more drastic changes were seen. But in the subsequent 30-35 years the record of advances leaves one gasping: jet planes, commercial television, manned satellites, walks on the moon, laser beams, organ transplants, computer chips, genetic engineering and test tube babies—all the wonders of mid century technology. Life has changed for all of us.

Looking Toward 2000 A.D.

Industries and governments cannot make intelligent plans without peering into the future. And even then they must presume there will be no major war to bring about an unbelievable holocaust.

Several things are sure: world population will double from its present 4 billion to 8 billion. The problems of feeding and caring for this tremendous increase are horrendous.

Living standards will change, and problems such as the present energy crisis will increase. The need for food, waste disposal (already a great problem), pollution of air and water, and other factors relating to health and well-being will all increase.

Advances in communication will make the whole world as familiar to every person of the year 2000 as their own living room is. Education will doubtless be mechanized as well, transportation promises a 40 minute trip to anywhere in the world.

Leisure will be available, as work weeks are reduced to hours, and as people retire earlier and live longer.

But the biggest change will be in mankind. We will face the problems

that are as old as time—how to conquer and develop, but imperil these by failing to conquer and develop ourselves.

Each generation has faced towering problems. But each generation of the past 1900 years has found the answers to problems and the solution to life's mysteries in the Lord Jesus Christ.

And until He comes back again, He will ever prove to be "the same yesterday and today and forever."

While everyone else is peering ahead to the year 2000, what is the church doing? The issues of change will affect the church drastically. Perhaps we need a call to plan, to prepare, to pray, that our ministry might be fulfilling and fruitful in the future, even as in the past.

The Bible College must plan its work to equip ministers and missionaries for the new day that is dawning. And the Church must also prepare and pray for its ministry in the world.

The days ahead are frightening and fascinating. But we can be "more than conquerors through Christ," and in His strength and wisdom, and through the preaching and teaching of the Word of God, prepare His people for whatever the new century holds.

Let us not, again, be too late with too little. The next 21 years will pass very rapidly. Let us be up and doing.

OBC MUSIC DEPARTMENT DEVELOPS CHURCH MUSIC & CHRISTIAN EDUCATION MAJOR

The Department of Sacred Music has initiated a new double-major in Church Music & Christian Education. Students who complete this new four-year program will receive the Bachelor of Sacred Music degree, and will be qualified to assume responsibilities in both the music and education ministries of the local church. Graduates from this new program (the first one is expected in 1980) will have completed a full major in Christian Education (20 credit hours), approximately 60 credit hours in Church Music, and all the required Biblical and Theological studies. Conducting and one other performance skill (e.g. piano, voice, organ) will be emphasized, while practical Field Education experience will be gained in both Church Music and Christian Education.

This new double-major in Church Music & Christian Education is just one option under the B.S.M. degree. The other two possibilities are a full major in Church Music, and the Applied Music major.

Anyone interested in any of these majors in the B.S.M. program at OBC should write directly to the Chairman of the Music Department or to the Admissions Department for further information.

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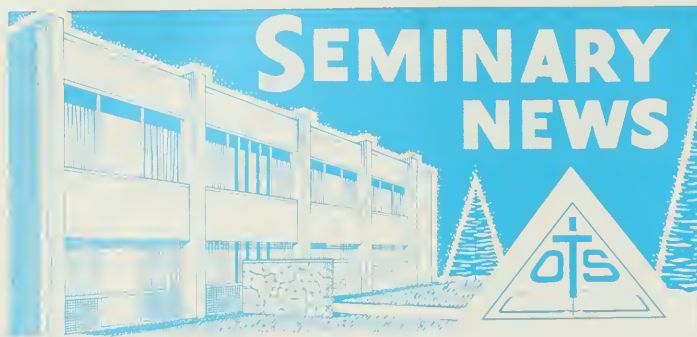
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SINCE WE SUBSCRIBE TO THE INSPIRATION, INFALLIBILITY AND INERRANCY OF SCRIPTURE, WE ARE GLAD TO PRESENT SOME OF THE FINEST WRITING IN THESE AREAS. THIS IS ONE SUCH ARTICLE.

THE INERRANCY OF THE BIBLE

by Jack Cottrell*

One of the most crucial and widely discussed issues facing the church today is the nature of the Bible. At the heart of the discussion is the question of inerrancy. Is the Bible inerrant in everything it asserts? The answer must be yes. This is the only view which is consistent with Biblical teaching and Christian commitment.

The Biblical Teaching—What does the word "inerrant" mean? It means "without error, mistake, contradiction, or falsehood." It means "true, reliable, trustworthy, accurate, infallible." To say that the Bible is inerrant means that it is absolutely true and trustworthy in everything that it asserts; it is totally without error.

Inerrancy is not just a theory about the Bible or a philosophical concept alien to the Bible, as some critics say. The doctrine of Biblical inerrancy is firmly rooted in the teaching of Scripture itself, where it is both implied and asserted.

The argument for inerrancy is more than a mere inference. It is actually a syllogism, which is a form of argument, in which the conclusion is necessarily true if the two premises are true, as in the following classic example: "All men are mortal (major premise); Socrates is a man (minor premise); therefore Socrates is mortal (necessary conclusion)."

In the argument for inerrancy, the major premise is "Every word of God is true (inerrant)." This may rightly be inferred from the very nature of God, since God cannot lie (Titus 1:2). But it is also specifically affirmed. Jesus said to the Father, "Thy word is truth" (John 17:17). His word is called "the word of truth" (2 Corinthians 6:7; Colossians 1:5; 2 Timothy 2:15; James 1:18).

The minor premise of the argument is "The Bible is God's word." This premise is also established both by inference and by direct assertion. It is first of all the proper and necessary inference from the fact of inspiration. All Scripture is God-breathed (2 Timothy 3:16), which means that God Himself is its origin and source. He is ultimately responsible for every word. It is *His* word, the word of God.

In addition to inference, though, is the direct assertion. Scripture is called "the word of God" in Matthew 15:6 (see Mark 7:13), Romans 9:6, and Psalm 119:105 ("thy word," addressed to God; see through the psalm). Even more emphatically, Scripture is called "the oracles (spoken words, *ta logia*) of God" in Romans 3:2, where the term refers to the whole Old Testament, and in Hebrews 5:12, where it includes the New Testament revelation as well.

Since both the major and minor premises are asserted as true, the conclusion follows by logical necessity. Every word of God is true (inerrant); the Bible is God's word; therefore the Bible is inerrant. This can be denied only by denying one or both of the premises.

DIRECT STATEMENT

Direct Statement—Even if one rejects this solid argument, there is still another point that must be faced. That the Bible is inerrant is not just the necessary conclusion of a sound syllogism; it is also *directly taught in the Word of God*. Jesus specifically declared that "Scripture cannot be broken" (John 10:35).

Whatever is written in Scripture is absolute truth; Scripture is the infallible authority. This statement by Jesus is the solid foundation on which the doctrine of Biblical inerrancy ultimately rests. (For Jesus' other testimony to the infallibility of the Bible, see chapter one of *Solid*.)

The Biblical evidence for inerrancy can be summed up as follows:

- A. Major Premise: "Every word of God is true (inerrant)."
 1. Inference from God's nature
 2. Direct assertion of Scripture
- B. Minor Premise: "The Bible is God's word."
 1. Inference from the fact of inspiration
 2. Direct assertion of Scripture
- C. Conclusion: "The Bible is true (inerrant)."
 1. Logical necessity from A. and B.
 2. Direct assertion of Scripture

We should not be surprised at this conclusion, since the very purpose of inspiration is to assure the accuracy of the communication God gives to man through His spokesmen. This is the very goal and rationale of inspiration; this is why God inspired the writers in the first place.

Why is the inerrancy of Scripture such a crucial point? If the Bible were no more important than any other book, then it would not really matter. The degree of accuracy in any writing is directly related to its importance. Vacation postcards could contain errors of fact, and little would depend on it. A road map sometimes is wrong; it may be inconvenient but not fatal. On the other hand, mistakes in military

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communications and command decisions could be very costly in terms of lives and freedom.

But the most important message of all is the one God is communicating to us through Scripture. It is a matter of life and death, indeed, *eternal* life or *eternal* death. These things "have been written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). Here is a message of such importance that God has not trusted it to fallible memories and understandings. He has supervised its communication so that it reaches us without error.

Contemporary Denials—Despite the strong Biblical teaching on inerrancy, it has many enemies, even among those who have a general trust in the Bible's reliability. Harold Lindsell's book, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976) has called attention to this fact for conservative Protestantism in general. This is also true within the restoration movement, as the following data will show.

ABANDONMENT OF INERRANCY

Abandonment of Biblical inerrancy and authority is basically the cause of the defection of the Disciples of Christ and their transformation into just another liberal denomination. One of their leading theologians, Ralph Wilburn, has stated it this way.

"Disciples have attempted to avoid the erroneous view . . . which regards the truth of Scripture as a given objective datum, an infallible deposit of truth, although they have had no small religious struggle to liberate their communion, as a whole, from this theological fallacy of orthodoxy."

In this struggle disciples "have come to abandon the notion of the infallibility of the Bible, and have come to view Scripture as a historical human witness to the gospel of God in Jesus Christ." Wilburn also says that "the 'impregnable rock of scripture' . . . is not so impregnable any more, thanks to the science of biblical criticism. The infallible book of old Protestantism is gone forever for critical, thoughtful minds" (in *The Reconstruction of Theology*, St. Louis: Bethany, 1963; pp. 313, 314, 109).

Within the churches of Christ certain voices are also speaking out against inerrancy. Leroy Garrett's *Restoration Review* is one such voice. For instance, in his article, "The Inspiration of the Scriptures" (October, 1975), Garrett says that we have no "substantial error" or "material mistakes" in Scripture. "This allows for errors in the Bible, which are evident enough," he says (p. 148).

Among Christian churches or churches of Christ, several writers and columnists have belittled the doctrine, treating it as an irrelevant and insignificant theory. One of these, H. E. Johnson, has openly declared that the doctrine of Biblical inerrancy is not taught in Scripture and should be abandoned ("The Mailbox," CHRISTIAN STANDARD, September 26, 1976, p. 20).

Inerrancy: Limited or Unlimited?—Many who take the position just stated are not willing to abandon inerrancy completely, however. They prefer a position that is called "limited inerrancy" or "partial inerrancy". Daniel Fuller is a well-known representative of this view. He explains it in an article called "The Nature of Biblical Inerrancy," in the *Journal of the American Scientific Affiliation* (June, 1972). Here he says that inerrancy applies only to the things which fall within the intention of the authors, which was "to report the happenings and meaning of the redemptive acts of God in history, so that men might be made wise unto salvation" (p. 47). These are *revealed* truths; they are verbally inspired and thus inerrant (*ibid.*).

However, says Fuller, the Bible contains many incidental statements about "non-revelation matters" such as geology, botany, and geography. While the Holy Spirit enabled the writers to make the best use of such material, He was not concerned with inerrancy in this area (p. 49). "Since such matters . . . are non-revelational, they lie outside the boundary of the Biblical writers' intention, and are therefore irrelevant to the question of Biblical inerrancy" (p. 50).

This same kind of "partial inerrancy" is being advocated in the restoration movement. William Robinson defends a concept of "infallibility with limits" (*The Biblical Doctrine of the Church*, St. Louis: Bethany, revised ed., 1960; p. 25). Leroy Garrett says he accepts inerrancy "in those things essential to the main purpose of scrip-

ture" (*op. cit.*, p. 152). H. E. Johnson asserts (incorrectly) that Alexander Campbell taught limited inerrancy, then accepts the idea himself, saying that "the infallibility of the Bible pertains only to the Gospel of Jesus Christ" (*Simple Principles*, Tampa, 1977; pp. 42, 43). A Bible College professor was recently dismissed when he accepted the view that the Bible is infallible in matters of salvation, but not in areas such as science or history.

Some who feel uncomfortable with the term *inerrancy* suggest that we use other terms, such as *reliability* and *trustworthiness* (Johnson, *Simple Principles*, p. 42). One writer says he accepts the Bible as reliable, trustworthy and true," but that he does "not regard the doctrine of inerrancy helpful or relevant" (F. P. Thompson, Jr., "At Issue," *United Evangelical Action*, Winter, 1976, p. 8).

This is a false distinction, however. Anything which is reliable, trustworthy and true is inerrant. At whatever point or to whatever degree it is errant, it is unreliable or untrustworthy. This is really just another way of asserting partial or limited inerrancy: the Bible is trustworthy and true, except in those places where errors occur.

An Unacceptable Alternative—Whatever its form, the doctrine of partial inerrancy is an unacceptable alternative. This is true for three reasons. First, there is absolutely no Biblical basis for a distinction between that which is inspired and/or inerrant and that which is uninspired and/or liable to error.

It is proper to distinguish between that which is revealed and that which is *not* revealed. In the latter category would be historical data uncovered by research or known by personal experience. But it is false to say that such nonrevelational matters were not inspired and therefore inerrant. Jesus specifically promised that the Spirit would guard the apostolic memories (John 14:26), evidently referring to things experienced and not revealed.

The scope of Biblical inerrancy is equal to the scope of inspiration (see chapter three in *Solid*). Although it pertains only to the autographs or original manuscripts, it applies to *every part* of them, history as well as doctrine, words as well as ideas. When Jesus said that we should believe "all that the prophets have spo-

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ken" (Luke 24:25), and when Paul said that he believed "everything" in the law and the prophets (Acts 24:14), no exceptions are given.

Another reason why partial inerrancy is unacceptable is that without a solid basis for making a distinction, we can never be sure at what points the Bible is true and at what points it is false. The arbitrary distinction between revelational and nonrevelational matters is especially disconcerting. The idea is that the latter category includes things we can check and test by historical or scientific investigation; these may prove to be either true or false. But the revelational matters, which by their very nature cannot be tested, are assumed to be inerrant!

THE FINAL REASON

This is a very unsettling procedure. If a writing proves to contain errors in those areas which can be checked, why should we assume that the rest of it is free from errors? The tendency, in fact, would be the very opposite.

The final reason why partial inerrancy is unacceptable is that it is impossible to defend. Those who limit inerrancy usually apply it to matters of "faith and practice" or the revelational and doctrinal portions of Scripture. But we must remember that inerrancy is itself a Biblical doctrine: *the Bible teaches its own inerrancy*. Thus if error is asserted in *any* part of Scripture, then the biggest error of all is in the area of doctrine—the very part that is supposed to be free from error! If we cannot trust the Bible's doctrine of Scripture itself, how can we trust *any* of its doctrine?

The alternatives seem to be total inerrancy or no inerrancy. Either the Bible is inerrant in everything it asserts, or there is no guarantee of inerrancy in anything it says. The only view consistent with Biblical teaching itself is the former.

* The preceding article was excerpted from the book, *Solid*, by Jack Cottrell, which is to be reprinted later in 1979, by Baker Book House, under the title *The Authority of the Bible*.

This article was reprinted with permission from *The Christian Standard*, Cincinnati, Ohio and the author. Another article will appear in the June Recorder.



C. H. SPURGEON

THINGS NOT WORTH TRYING

by C. H. Spurgeon

That is a wise old saying, "Spend not all you have; believe not all you hear; tell not all you know, and do not all you can." There is so much work to be done that needs our hands that it is a pity to waste a grain of our strength. When the game is not worth the candle, drop it at once. It is wasting time to look for milk in a gate-post, or blood in a turnip, or sense in a fool. Never ask a covetous man for money till you have boiled a flint soft. Don't sue a debtor who has not a penny to bless himself with—you will only be throwing good money after bad, which is like losing your ferret without getting a rabbit. Never offer a looking-glass to a blind man: if a man is so proud that he will not see his faults, he will only quarrel with you for pointing them out to him. It is of no use to hold a lantern to a mole, or to talk of heaven to a man who cares for nothing but his dirty money. There's a time for everything, and it is a silly thing to preach to drunken men, it is casting pearls before swine; get them sober, and then talk to them soberly; if you lecture them while they are drunk, you act as if you were drunk yourself.

Do not put a cat on a coachbox, or men in places for which they are not fitted. There's no making apples of plums: little minds will still be little, even if you make them beades or

churchwardens. It's a pity to turn a monkey into a minister, or a maid-servant into a mistress. Many preachers are good tailors spoiled, and capital shoe-makers turned out of their proper calling. When God means a creature to fly, he gives it wings, and when he intends men to preach he gives them abilities. It is a pity to push a man into the war if he cannot fight. Better discourage a man's climbing than help him to break his neck. Silk purses are not to be made out of sows' ears, and pigs will never play well on the flute, teach them as long as you like.

It is not wise to aim at impossibilities—it is a waste of power to fire at the man in the moon. Making deal boards out of sawdust is a very sensible scheme compared with what some of my London friends have been aiming at, for they have been trying to get money by buying shares in companies: they might quite as soon catch the wind in a net, or carry water in a sieve. Bubbles are fine fun for boys, but bubble companies are edged tools that none should play with. If my friend has money which he can afford to lose, there is still no reason why he should hand it over to a set of knaves: if I wanted to get rid of my leg, I should not get a shark to snap it off for me. Give your money to fools sooner than let rogues wheedle you out of it.

It is never worthwhile to do unnecessary things. Never grease a fat sow, or praise a proud man. Don't make clothes for fishes, or coverings for altars. Don't paint lilies or garnish the gospel. Never bind up a man's head before it is broken, or comfort a conscience that makes no confession. Never hold up a candle to show the sun, or try to prove a thing which nobody doubts. I would advise no one to attempt a thing which will cost more than it is worth. You may sweeten a dunghill with lavender water, and a bad living man may keep up a good character by an outward show of religion, but it will turn out a losing business in the long run. If our nation were sensible, it would sweep out a good many expensive but useless people, who eat the malt which lies in the house that Jack built; they live on the national estate, but do it little service. To pay a man a pound for earning a penny is a good deal wiser than keeping bishops who meet together by the score and consult about the best way of doing nothing. If my master's old dog was as sleepy as the bishops are,

SEMINARY NEWS

he would get shot or drowned, for he wouldn't be worth the amount of the dog-tax. However, their time of reckoning is on the road, as sure as Christmas is coming.

Long ago my experience taught me not to dispute with anybody about tastes and whims; one might as well argue about what you can see in the fire. It is of no use ploughing the air, or trying to convince a man against his will in matters of no consequence. It is useless to try to end a quarrel by getting angry over it; it is much the same as pouring oil on a fire to quench it, and blowing coals with the bellows to put them out. Some people like rows—I don't envy their choice; I'd rather walk ten miles to get out of a dispute than half-a-mile to get into one. I have often been told to be bold, and take the bull by the horns, but, as I rather think that the amusement is more pleasant than profitable, I shall leave it to those who are so cracked already that an ugly poke with a horn would not damage their skulls. Solomon says, "Leave off strife before it be meddled with," which is much the same as if he had said, "Leave off before you begin." When you see a mad dog, don't argue with him unless you are sure of your logic; better get out of his way, and if anybody calls you a coward, you need not call him a fool—everybody knows that. Meddling in quarrels never answers; let hornets' nests alone, and don't pull down old houses over your own head. Meddlers are sure to hurt their own characters; if you scrub other people's pigs, you will soon need scrubbing yourself. It is the height of folly to interfere between a man and his wife, for they will be sure to leave off fighting each other and turn their whole strength upon you—and serve you right too; if you will put your spoon into other people's broth and it scalds you, who is to blame but yourself?

SEMINARY BOOK REVIEWS

The New International Dictionary of New Testament Theology, Vol. 3, edited by Colin Brown (Zondervan, \$39.95 U.S.). This volume completes the set of three in English and is a good alternative to Kittel's monumental work. The Theological Dictionary of the New Testament in ten volumes. Brown's work is more compact and thus less expensive, although this third volume will cost the buyer almost \$50.00 in Canada. It is also more conservative in approach as the names of the contributors will indicate (R. K. Harrison, W. Liefeld, William Lane, A. Trites). This final volume contains over one hundred major entries and thus only a few can be mentioned. (1) One of the more prolific articles

is the article on The Son. The entry covers sixty pages and contains helpful, up-to-date summaries on the status of such scholarly discussions as the Son of Man concept in the Synoptics and the relationship of the Servant of Jehovah to the concept of Sonship. (2) The article on the Transfiguration is a much shorter one, but is a good example of the blending of lexical information with the theological significance of the transfiguration. (3) A helpful appendix on Greek prepositions is found at the end of the volume. It contains a discussion of key prepositions and their significance for theology. This information will be of help to anyone studying or teaching Greek syntax and would contain helpful, illustrative material to someone teaching from an intermediate grammar like Dana and Mantey.

The articles, as in the previous two volumes are arranged by the English words and this can become somewhat cumbersome when used as a reference work. The reader may find himself going to all three volumes to find his material. The index of 250 pages needs to be used continually since the material is not always where one expects to find it (Information on the genealogy of Christ, for example, is found under the article on The Son). At the same time, the entire set, despite the price is an invaluable reference tool for the New Testament scholar, theologian and expositor.

Historical Theology: An Introduction by Geoffrey W. Bromley (Eerdmans, \$14.95). This work is designed as a textbook in the area of history of doctrine. The book falls into three areas of roughly 150 pages each: patristic, medieval and reformation, and modern theology. The one deficiency of the book is that because of the magnitude of the issues covered, the book becomes not much more than an outline in many places. The issues are presented clearly, however, so that one has a starting point from which one can go to the original sources. The modern period contains a helpful summary on Barth and interestingly enough, a chapter on Thielicke with an explanation of his distinction between Cartesian and Non-cartesian theology. The author states in his conclusion that his selection of material is much like the traditional understanding of predestination, namely that the choosing of some has meant the passing by of others!

Biblical Criticism: Historical, Literary and Textual by Harrison, Waltke, Guthrie, and Fee. This is a paperback in Zondervan series, **Contemporary Evangelical Perspectives** (Home Evangel Books, \$6.95). The work is composed of four articles, two on the Old Testament and two on the New by four leading evangelical scholars. The two works on the Old Testament are by men now serving in Canadian institutions. R. K. Harrison of Wycliffe College, Toronto, is responsible for the article on Literary and Historical Criticism of the Old Testament, and Bruce Waltke of Regent College, Vancouver, presents the article on the Textual Criticism of the Old Testament. The New Testament articles are by Donald Guthrie and Gordon Fee. Each of the articles serves as an introductory survey of the evangelical approach to that facet of biblical criticism. All four articles are helpful, with the two articles on Old Testament and New Testament textual criticism being especially useful. They are up-to-date and present a discussion which is understandable to the average reader.

The Birth of the Messiah by Raymond Brown (Doubleday, \$14.95). The birth accounts of Matthew and Luke always provide a refreshing study, especially at the Christmas season. This volume by a Roman Catholic scholar is one of the most extensive treatments of the key passages in the Christmas narrative: Matthew 1 and 2 and Luke 1 and 2. Brown's exegesis is well done and will furnish the expositor with helpful material not only regarding the exegetical points, but also in explaining the overall structure of the narratives and how they fit the writer's purpose as a whole. The author feels, for example, that the birth accounts in Matthew are answering four basic questions: the who of Christ's birth (1:1-17), the how (1:18-25), the where (2:1-12), and the whence (2:13-23). The author does not feel that the birth accounts are always reliable from a historical point of view, and he feels there are a number of irreconcilable points between Matthew's account and Luke's account. Evangelicals using the book should be aware of this, but this need not lessen its value as an expository aid.

Toward an Old Testament Theology by Walter C. Kaiser (Zondervan, \$10.95). Distributed in Canada by Home Evangel. The author states regarding biblical theology that "no discipline has struggled more valiantly to fulfill its basic mission but with such disappointing results as Old Testament biblical theology" (page 20). He then seeks to correct this barren area of evangelical studies. Kaiser feels that all the Old Testament writers, books, themes and concepts can be unified under one comprehensive theme, namely, the concept of the promise. The theology of the Old Testament is thus one theology centred in this concept. He skillfully traces the promise motif through eleven Old

Testament periods and into the New Testament. His theological development is solidly based on exegetical data, as his treatment on Genesis 12:1-3 demonstrates (page 86 ff.). The author feels that from a New Testament perspective there are still Old Testament promises that await fulfillment to Israel as a nation. There is one people of God and one program of God, but there are several aspects to that single people and single program.

Prophecy and Hermeneutic in Early Christianity: New Testament Essays by E. Earle Ellis (Eerdmans, \$15.00). This is a compilation of articles, most of which have appeared in other journals and symposia. A majority of the articles relate to the complex problem of how the New Testament writers interpreted the Old Testament quotations. Ellis as a well-known evangelical New Testament scholar is well-equipped to deal with this area. The price of \$15.00 for a paperback of 288 pages, however, is unusually high.

Early Christian Worship by Oscar Culmann (G. R. Welch, \$6.95, paperback). This is a reprint of an earlier edition by a noted New Testament scholar. It contains helpful material from the New Testament worship service—place, time and component parts. The majority of the book interprets the Gospel of John against the background of the worship of the early church and views the fourth Gospel as containing a substantial amount of liturgical material.



Mr. Bruce Edwards, B.A., M.Div., M.Th.

NEW FACULTY MEMBER FOR OTS

Dr. R. R. Matheson, Dean of Faculty for Ontario Theological Seminary has announced the full time appointment of Mr. Bruce Edwards as Director of Field Education, Admissions and Registration.

Mr. Edwards has been teaching part time for two and a half years, and was also assistant pastor at Bayview Glen Alliance Church, recently built in our College area at Bayview and Steeles.

Mr. Edwards has a B.A. from McGill University, an M.Div. from Gordon-Conwell, and Th.M. from Wycliffe College. Mrs. Edwards (Donna) is completing her medical internship at University of Toronto.

We welcome our colleague into our service fellowship, and commend him to our friends and supporters for prayer as he assumes his new responsibilities.

ONTARIO BIBLE COLLEGE/ONTARIO THEOLOGICAL SEMINARY 1979 SUMMER SCHOOL SCHEDULE

COLLEGE DIVISION COURSES

Elementary Greek 371-372

Tuition cost: \$232.00, credit: 8 hours

Theological Studies 222

(Jesus Christ our Redeemer)

Tuition cost: \$116.00, credit: 4 hours

Bible 218 (Life of Christ)

Tuition cost: \$116.00, credit: 4 hours

Archaeology and the Bible 482

Tuition cost: \$116.00, credit: 4 hours

The Life and Thought of C. S. Lewis 374

Tuition cost: \$116.00, credit: 4 hours

Rev. Brian Roe

Mr. Douglas Webster

Rev. Gordon Stephens

Rev. Gordon Wright

Mrs. Elizabeth Davey

GENERAL INFORMATION:

Dates: May 22 to June 22. Each course except Greek will meet two hours per day; Greek will meet four hours per day.

For additional information regarding accommodation, textbooks, and financial help available, write for a Summer College folder, to

The Registrar

Ontario Bible College

25 Ballyconnor Ct.

Willowdale, Ont. M2M 4B3

SEMINARY DIVISION COURSES JUNE 18-29, 1979

God and His World: An Apologetic Approach

Dr. H. Dermot McDonald

Credit: 2 hours

Cost: \$74.00 (Audit Fee \$37.00)

Taught Periods 2 & 4

Studies in Psalms and Proverbs

Dr. Donald Leggett (Proverbs)

Credit: 2 hours

Cost: \$74.00 (Audit Fee \$37.00)

Taught Periods 1 & 3

Dr. Bruce Waltke (Psalms)

Regent College, Vancouver

AUGUST 13-24, 1979—SPECIAL SESSION

A two-week session offered in conjunction with InterVarsity Christian Fellowship, entitled, "Grow Your Mind." Designed for college and university students, but open to others as well.

The Authority and Inspiration of Scripture

Dr. Roger Nicole

Gordon-Conwell Seminary, Hamilton, Mass.

The Atonement

Dr. Leon Morris

Ridley College, Melbourne, Aust.

Cost: O.T.S. Credit \$75.00

Regular Fee: \$50.00

Board & Room—\$120.00

For additional information, fees, etc. write to:

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SPECIAL COURSES IN CAMP EDUCATION SKILLS, SPONSORED BY OBC

Camp Education Skills 458

Mr. John H. Wilkinson

A. Horsemanship—course location, Caledon Teen Ranch

Tuition cost: \$275.00—April 29-May 12

B. Outdoor Living Skills—course location, Pioneer Camp

Tuition cost: \$250.00—April 30-May 12

For additional information, write for folder to the Academic Dean, Ontario Bible College.

SOCIOLOGIST CHARGES EVANGELICALS SHUN INNER-CITY INVOLVEMENT

The church has not left the city; it is the middle class evangelicals who have left.

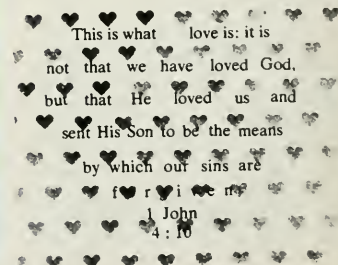
Sociologist Anthony J. Campolo of Eastern College, St. Davids, Pa., received a standing ovation after he delivered that challenge to a gathering of 500 evangelicals in Chicago. He and other speakers at the first "Urban Congress" of the Seminary Consortium for Urban Pastoral Education (SCUPE) not only lamented the failure of many evangelicals to involve themselves in the inner city, but laid down specific suggestions for remedying this omission.

The SCUPE consortium exists primarily to provide a year-long training program for students in participating seminaries.

In his address, Dr. Campolo urged white evangelicals to study the "sectarian" styles of storefront and indigenous inner-city churches to learn the meaning of faith in action. He called for such action as advocacy lobbying to prevent redlining, and if necessary, economic boycotts to influence oppressive institutions.

Keynote speaker William E. Pannell, director of Theological studies for Black Pastors at Fuller Theological Seminary in Pasadena, declared that "today's question is not how to find a gracious God, but how to find a merciful neighbor."

John Perkins, founder of the Voice of Calvary Ministries in Mendenhall and Jackson, Miss., asserted that "the evangelical church has lost its identity" and must find it in following Jesus' identification with people who are "poor basically because they are disenfranchised."



O.T.S. INTERSESSION

JANUARY, 1979



Rev. Harvie Conn and Dr. W. Stanford Reid, teachers at OTS Intersession, Jan./79. Reid taught "The History of the Reformation."



Rev. Harvie Conn, teaching Missions at OTS Intersession, Jan./79.



Intersession Class, Jan./79.

"THE THEOLOGIAN'S HAVE BEEN SITTING THERE FOR CENTURIES."

In March 1978, Maclean's Magazine carried an article in the Religion section called "The Jehovah Factor."

The item had to do with creation, and gave a mortal wound to evolutionists. Mr. Terence Dickinson, the writer of the article, mentions the consternation and confusion among scientists, some of whom admit defeat and acknowledge that "they will never know how it (the universe) came into being."

"The curtain nature has drawn over the creation is denser than we imagined," he quotes Robert Jastrow as writing.

The article talks about the "Big Bang" theory, and concludes this way:

"For scientists, that is tantamount to blasphemy. To admit that something that can be observed and measured has an unknowable cause conjures up a realm of faith and magic—precisely what science has tried to banish. 'It's like a bad dream,' remarks a physicist. 'We climb the highest mountain in science and we find the theologians have been sitting there for centuries.'"

The Bible has the answer in the first words of Genesis: "In the beginning God created. . . ." Perhaps our scientists and astronomers need to take that leap of faith that accepts and believes what God has recorded for us all.

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CHRIST'S COMMISSION . . . IS OUR MISSION.

"I am counting on them." With these words, President Victor Adrian gave the opening address and welcome at our Annual Missions Conference, January 23-26, 1979.

He was giving a legendary illustration of a conversation between Gabriel and Jesus. Gabriel questioned Jesus' method of spreading the gospel, using only redeemed men.

"I am counting on them," the legend has Jesus replying, "I am counting on them!"

Counting on us? Yet 2000 years after He died and rose again and gave the great commission (Acts 1:8), neither home nor foreign fields have completely heard the Good News.

The 1979 Conference brought together workers from all over the world: North America, Europe, Asia, Southeast Asia, India, Indonesia, Latin and Central America and more.

The theme speaker was Dr. J. Robertson McQuilkin, President of Columbia Bible College (where his revered father was the founding president) and prior to that a missionary to Japan.

How our hearts burned within us as he shared his Biblical insights and missionary experiences. And on the final night 71 of our students signed cards of decision and dedication—a glorious time of victory and spiritual power.

And who will forget the Pineapple Story by Otto Koning? The book is available through The Evangelical Alliance Mission. It is a howl and a heartthrob.

The panels, seminars, discussion groups and messages (by Rev. H.

Fuller, Rev. W. E. Davies, Rev. Otto Koning) all combined to make it one of the best Missionary Conferences of the 30 that the editor has helped with.

Christ's Commission became our Mission in a new way. He is counting on us!



Theme Speaker, Dr. J. R. McQuilkin, President of Columbia Bible College, Columbia, S.C.

MEN WANTED for hazardous journey.

Small wages, bitter cold, long months of complete darkness, constant danger. Safe return doubtful. Honor and recognition in case of success.

INQUIRE—to sign or take part

In 1909 the world beckoned adventurers to go out and discover. The above ad was run in a newspaper in England, inviting adventurers to make the search for the North Pole. It drew such an enormous response that literally hundreds had to be refused this opportunity for fame or death.

God has put such an ad in the Bible, calling men and women to the greatest adventure of all. How many will respond? Will you? None will be turned away from His service.

THE SPIRIT OF CHRIST
IS THE SPIRIT OF
MISSIONS, AND THE
NEARER WE GET TO
HIM THE MORE
INTENSELY MISSIONARY
WE MUST BECOME.

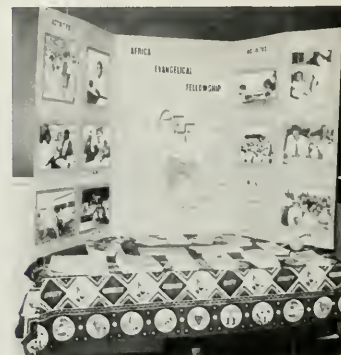
henry martynn



Panel discussing "Are We God's Smugglers?" Moderator is Rev. H. Fuller.



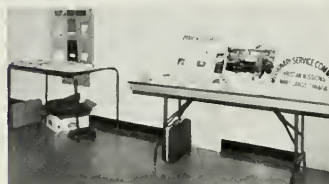
Dinner Time! Harold Fuller looks happy!



Mission Display



Mission Display



Mission Display



Dr. J. R. McQuilkin



The Information Jeep



Mr. Larry Clements, A.I.M., points out mission areas.



*"If Jesus Christ
be God and died
for me, then no
sacrifice can be
too great for me
to make for Him!"*
C.I. Studd



Mission Display

CORPORATION MEN KEEP BUSY

The Corporation of OBC is constituted of men and women in many areas of life. Some have assumed additional Christian responsibilities in the work of God.

Gordon H. Johnson has long been a Corporation member at OBC and has given unstintingly of his business acumen and Christian perception. He is Vice President & Comptroller of the Imperial Life Assurance Co. Recently he also assumed the Chairmanship of the Board of Yonge St. Mission, which for nearly 90 years has been a voice for God in the heart of Toronto.

Craig Loughheed, also a Corporation member, has just recently retired as Superintendent of Student and Community Services for the Scarborough Board of Education. He didn't stop working, because he immediately assumed the position of Director of Stewardship for Yonge St. Mission. He too will bring wide ranging skills and spiritual fervor to his new task.

Let us pray for these and the other men and women who give of themselves so unstintingly to the work of God.



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FOR THE LOVE OF MIKE*

by Matthew Francis, M.A., B.Litt.

Mike is a great little fellow. Physically he is small, slim, yet more powerful than is immediately realised. He can encircle the globe more quickly than Prospero's Ariel, can crash through walls easier than Astroboy, and can reach thousands as easily as one.

His is a power to respect. Indeed he needs careful handling. Not that he is temperamental; he is not. But he has that disconcerting habit of betraying everyone else—friend and foe alike. He does this for everybody, but for those who dislike him he has the unwelcome ability of inflicting aphasia, breathlessness, mild stammer or even instant laryngitis. Bad as this may be, much more frightening is that unengaging disability he shares in common with myriads—he just cannot keep anything to himself. All he hears he broadcasts near and far.

Obviously, he is someone to reckon with. How best can one deal with a fellow like this?

Mike, in other words, the microphone, needs a lot of attention. He needs to be cultivated. Make friends with him. Treat him as a personality. It is not merely whimsical that "it" has been called here "he"; to treat a microphone as a person will determine voice control, matter and attitudes. Radio and television cease to be impersonal media when this is consciously done. And it is almost immaterial whether your microphone be situated in the padded cell-like announcer's booth, in a large studio or in a church: the "where" does not really affect the "how."

Having established that Mike is an identity, to get the best out of him think first of your listeners. It is a mixed up audience. Old and young, house-bound and foot-loose, religious and irreligious, the Christian, non-Christian and the totally pagan—are all there. Some will tolerate your programme because, depending on the time of day, there may be a good programme following. Not only is your audience a cross-section of the community, it is also widely divergent emotionally. Love, hate, joy, sorrow—these and many more jostle together beyond the mike.

In such "greater-than-Heinz" variety, determine to whom you are going to speak. Once determined stick to your decision. If you speak to "every-

body" you will reach only a few: speak to one group and you will reach more.

Again in thinking of your listeners, bear in mind the confusion there must be present when so many creeds use Mike to brain-wash listeners. Unfortunately, clever as Mike is, he cannot discriminate between truth, half-truth and falsehood so expertly tossed together by the cultists.

To combat this, for heaven's sake use plain speech. And I mean, for Heaven's sake. Watch your language! The pet phrases, the evangelical jargon, the pious cliché—drop the lot. "Conversion" has a Christian connotation for you, but for your listener it may mean changing from sterling to decimal currency. "Righteousness" may be clear to you but may be "double Dutch" to your hearer. The speaker must strive to put into present day vocabulary and idiom the message which has gripped him. Perspire to prepare your script: trust the Holy Spirit to inspire where you fail.

Choose too, the best version for your purpose when reading Scripture on air. It could be the A.V., but it need not be. Check, for example, the freshness of John 3:30 in the T.E.V.

Having decided your audience, your subject and your vocabulary, what next? For goodness sake do not

speak to hundreds or thousands. Speak to one individual. Prepare your material with one person in mind. Script it. Read it aloud at home. Re-read it. Re-write it. Read it again. Time it. Revise accordingly. Read it yet again until it becomes part of you so that when you are on air your reading is not stultified, jerky, uneven, obviously read—and dead. If possible, tape-record your talk at home. Listen to yourself as others have to. Trim and modify voice, tone, pace, length of sentences. And please, do let your tone range: the voice that drones on one note deserves to be switched off.

One thing more about your script. Type it in double spacing. Never trust a hand-written manuscript. One has enough to think about when broadcasting without stumbling, humming and ha-ing or even "drying-up" trying to decipher one's undecipherable penmanship.

Enough has been said to indicate that radio and television work is not easy. It is hard work. It is hard work which needs to be supported by solid prayer; hence, whether you are a speaker or Christian listener, pray, pray on. For the love of many "Mike's" pray, work and pray.

* From "Preach the Word," Vol. 1, No. 4, West Australian Baptist Theological College Magazine.

You are cordially invited to participate in

AN EASTER HYMN FESTIVAL

featuring the great hymns of Easter, sung with organ, brass, recorders, and string instruments.

Monday, April 16, 1979

8:00 p.m.

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Ontario Bible College**

a free-will offering will be received
sponsored by the OBC Department of Sacred Music

MOTIVES, METHODS AND MEN

by Frederick D. Elliott, '68

Twentieth century North America is a production-oriented society. Quotas are set, the machinery is geared to the goal, and a mad all-out scramble to achieve ensues. If the quota is reached or exceeded, this is success; if not, the effort is regarded as failure. Little or no attention is given to motives or the trial of hurt feelings, damaged relationships and human wreckage left in the wake of the ambitious effort to reach the top for recognition and reward, here and now. And, sad to say, the Church of Jesus Christ and the individual believer get caught up in this spirit of the age. Shame on us! Such a way of life is unscriptural.

Our Lord had little desire to multiply numbers. Quality meant more to Him than quantity. At no time do we find Him instructing the disciples concerning the number of cities they were to visit in their ministry, or the number of converts they were to make in a given year. His goals were not centred in statistics. He refused to engage in the numbers game; but He accomplished more in less time and ministered to more people in His brief years of service on earth than any other before or since. His concern was for motives, methods and men.

Satan tempted the Saviour in the

wilderness with an appeal to selfish motivation. Cast yourself down from the temple unhurt and gain a reputation and a following for yourself. Turn these stones into bread and satisfy your hunger. If you are God's Son, you ought not to go hungry. But our Blessed Lord refused to be governed by sinfully selfish motives; and He was just as adamant as to His methods. Only those approved of His Father in Heaven would do. His death upon the cross was God's method of redemption for mankind; He refused any short-cut offered by Satan, no matter how tempting. And next to the Father's Will as to motives and methods, men meant more to Him than any personal attainment.

In I Corinthians 3, the Apostle Paul refers to our Christian service as a labouring together with God. He likens God's work to the construction of a building. The foundation has already been divinely laid in Christ and His work at Calvary. Believers are pictured as engaged in the building of a superstructure. A divine warning is sounded in verse 10: "But let every man take heed how he buildeth thereupon." The ensuing verses reveal two kinds of building; and motives, methods and men figure prominently in the metaphorical symbols.

The first kind of building is for permanence. Gold, silver and precious stones are of abiding value and do not

deteriorate. Because of this, they will always be precious.

Gold, in Scriptural imagery, typifies the glory of God. It is considered to be king among metals and the standard of currency. It dazzles the eye and controls more lives than any other thing on earth; it is the symbol of rule and authority.

To build with gold in our ministry for the Lord is to have an eye single to God's glory. This must be our motive or the effort is unacceptable. Self-glory, or the glory of another, will cancel it out as worthless. Because it has the quality of gold, it will abide the test of fire at the Judgment Seat of Christ.

Silver typifies redemption. Ransoms were paid in silver. The residue of the firstborn in excess of the Tribe of Levi, were redeemed with silver. Joseph, the redeemer of Israel in Genesis, was sold into Egypt for twenty pieces of silver; and Jesus, the Redeemer in the New Testament, was sold for thirty pieces of silver.

To build with silver is to exalt the Saviour and further the cause of redemption among men. It is the work of Christ-centred evangelism and Christ-exalting ministry with life and lip. It magnifies the work of Christ on Calvary and proclaims the one way of salvation through His blood.

Precious stones are associated with the Church. Peter refers to believers as living stones; and the Church, the

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Bride of Christ in the Book of the Revelation, is pictured as a heavenly city garnished with precious stones. To build with precious stones is to exercise a ministry that builds His Church.

The second kind of building mentioned is passing and temporary. Wood, hay and stubble are subject to deterioration by the elements, and reduction to ashes by fire. When one is building for eternity, these are totally unacceptable. One might liken these to service rendered in the energy of the flesh with an eye to the world's glory at the instigation of the devil. Though well-meaning and exquisitely executed, it fails to meet God's standard as to motive; this, alone, disqualifies it.

Ministry for the Lord Jesus, if it is to be permanent and acceptable to God, must not be pressed into the mold and mores of our decadent society. As believers, we are to be in the world but not of it. Our service for the Master must spring from pure motives; our methods must not violate divine principles; and we must be sensitive to human needs, giving our fellowmen the dignity they deserve as human beings made in God's image. Such an exacting task can only be carried out in the power of the Holy Spirit as we give Him right-of-way to work in and through us to will and to do of His (God's) good pleasure.

Isn't it time we took heed as to how we are building? Will our structure be permanent? Or just passing, temporary?

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What are the Staley Distinguished Christian Scholar Lecture Series? Here is the story:

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For Thomas F. Staley, money is simply the means to an end: communicating the relevance of Christianity to college students.

Love of his fellow man has been the motivating force in the life of Thomas F. Staley—a man dedicated to Christian guidance, values and principles. His ultimate goal—to bring to college campuses “a persuasive presentation of the Christian gospel in a climate of conviction”—became a reality in 1969 when the Staley Distinguished Christian Scholar Lectures Program was begun.

But that is not where it all *really* began. The roots go back much further. Indeed, over a half century ago, a program to help young people preparing for a Christian vocation was founded by Staley's grandfather, Major A. D. Reynolds. This gentleman, who was already well known in

the tobacco world, did not find the fulfillment in life he sought in that endeavor and so chose to devote his efforts, both monetary and physical, to the Missionary Emergency Fund. Equally significant, however, is the now seemingly positive influence all of this had on Staley.

Financial World

His goals were set—he now began slowly and deliberately to develop the means. Thus, after completing his formal education at Davidson College, Staley entered the financial business world, ultimately becoming founder and chairman of the board of Reynolds Securities Inc., one of the nation's largest investment firms. In 1969, he was able finally to realize his dream. Wall Street no longer had priority status for T. F. Staley, and his vocation became the Thomas F. Staley

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Introducing people to Jesus Christ by distributing and placing the Word of God in strategic streams of society.

Foundation and more specifically, the Staley Distinguished Christian Scholar Lectures Program, a program which has and will continue to contribute to the survival of the Christian college.

The purpose of the program is to project the thesis of the foundation: "that the message of the Christian gospel, when proclaimed in its historic fullness, is always contemporary, relevant and meaningful to any generation." Furthering this purpose is Staley's firm conviction that the moral decay existing in our nation today must be obliterated, a task which rests in the hands of our leaders of tomorrow, and that unless these leaders are morally committed to Christ and His unchanging values, this nation simply will not survive.

Christian Liberal Arts College

Very early in the program, Staley modified his original plan of expanding from the small Christian college to the secular colleges and universities. He decided to concentrate the foundation's efforts primarily on strengthening the small Christian liberal arts college.

In its very short history, more than 500 programs have brought to college and university campuses in America distinguished scholars who believe in Christian teachings and principles, and who can clearly communicate their ideals to students. Commitments are accelerating, and almost 200 institutions will benefit this year alone.

And how is all this being accomplished? Since its inception six years ago, the foundation has, through cumulative cash and stock, contributed \$1.119 million to the lecture program, much of which has come directly from Staley and his equally enthusiastic wife, Shirley.

It was Aristotle who said, "To give away money is an easy matter, and in any man's power. But to decide to whom to give it, and how large and when, and for what purpose and how, is neither in every man's power—nor an easy matter. Hence it is that such excellence is rare, praiseworthy and noble." Such a person is Thomas F. Staley.

by Ruth Bass Cassidy
from *Worldwide Challenge*

TWO GREAT SERVICES YOU SHOULD NOT MISS!

BACCALAUREATE SERVICE

Place: BAYVIEW GLEN ALLIANCE CHURCH, Bayview & Steeles,
Willowdale, Ontario.

Date: Sunday, April 22, 1979, 3 p.m.

Speaker: DR. VICTOR ADRIAN, President, OBC/OTS

All Alumni and Friends are invited to this special service of Devotion and Dedication.

THE CHRISTIAN EVENT OF THE YEAR

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THOMAS F. STALEY ACADEMIC LECTURE SERIES

March 6-8, 1979

LECTURER:	Dr. Lewis Johnson Dallas, Texas
THEME:	"The New Testament Usage of the Old Testament."
TIMES:	10:00 a.m. and 1:00 p.m. Daily

VISITORS WELCOME AT ALL SESSIONS

"A PEOPLE OF THE BOOK"

I want to share my concern that we learn to command language, the most natural medium of our faith's expression, in a thoroughly Christian way—by developing our potential for effective "translation."

We are a people of the Book. We celebrate the Word become flesh. We live, nonetheless, in a world for which words and the Book are increasingly peripheral. Yet our own response should be anything but despairing accession to a tawdry trend. If we wish to be good stewards of the Word, we must necessarily prove ourselves good stewards of words. Our first recognition of this arises when we read Scripture itself. We must seek to discern its message by submitting ourselves to the disciplines of language, patient and evaluative contextual study, and thoughtful meditation.

Our common language actually generates and develops much of its meaning through its dialogue with (and "translation" of) the Bible. But do Christians realize that this relationship applies to the whole history of our language? That it stamps itself upon meaning even in texts which seem to flee from that meaning? Do we see how this dialogue with Scripture is imbedded in the very discourse, as well as in the imagery, symbolism and structure, of great literature from Anglo-Saxon times to our own? Too few of us within the community of faith are sensitive enough to this reality to redeem very gracefully the power of God's Word in the words we read, write and speak.

Each act of language seeks a response. Response is "what comes after," God having begun the conversation. "In the beginning was the Word"—to which we are invited to respond. The ultimate response is our conversation, that "translation" which revises the text of our personal life and places it accordingly within God's text. This "new creation"—the "revised version" which results from conversation—forms a response: creation and new creation. The Word becomes flesh again and bears witness to the Word (John 1:1-14).

But response is also an attitude: responsiveness is only the first expression of this stewardship. Responsiveness will yield up a responsibility to deepen and strengthen our under-

standing of the medium through which God develops in us His evangelical and re-creative purpose. Personal commitment to a richer understanding of language should never be thought of as an exercise only for "literary" persons.

When a culture lacks a language of faith, it will not be long before it loses its faith in language. We, who depend upon the faithfulness of God's Word, need to redeem meaning in our language generally, recovering what the Word has put there for present understanding long before the sound of our own voices.

From David L. Jeffrey's (Professor of English at the University of Victoria) lecture on "Literature in an Apocalyptic Age" at Regent College.



Mission Display

Rev. Ward Shelly is a grad of OBC ('39) and has written of his appreciation of the Recorder. He also writes about some of his church work, and here as a pastor (Calvary Mennonite Church, Washington, IL.) he shares:

WHY MY SECRETARY IS MY ASSISTANT

by Ward Shelly

Her job is to prepare the Sunday bulletin, mail the monthly news sheet, and type letters, but at Calvary Mennonite in Washington, Illinois, these assignments are just a very small portion of her ministry. My secretary has used many other gifts to serve the church.

She is coordinator. She helps coordinate within the church and checks the sanctuary prior to the service to make sure there is nothing there that would distract from the worship atmosphere. She appoints personnel for some functions and counsels with them. She maintains a good relationship within the congregation and with conference leaders. In my absence she has attended conference and local ministerial meetings. She keeps the membership file and mailing list up-to-date. Her skill at shorthand is a convenience because I have trouble relating to a dictaphone.

She has full charge of wedding rehearsals and weddings and gives detailed instructions to all members of

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All young people of high school age and up are welcome.

the wedding party including ushers, photographer, and florist. I only read the words of the ceremony! She participates in some premarital sessions, bringing meaningful input. Her presence is important because it puts the bride-to-be at ease when another woman is present. It is also helpful to have her there to read the facial expressions while I am speaking with the couple. Recently I opened her top drawer and noted four bottles—one of anointing oil, one of smelling salts, one of correction fluid, and one of stencil cement. So you see, she is prepared for any emergency.

She gives counsel and support. Sometimes we spend most of an hour reviewing the sermon on the past Sunday or discussing how to handle a situation. She has given input for sermons and at times has brought newspaper clippings for illustrations I could use in the sermon. At times she looks over the sermon before Sunday and points out sections that need more body or depth. She keeps a card file of items in theological journals. For example, for *Interpretation* from Richmond, Virginia, the card file covers 22 years of material. When I attend seminars I share high points with her to keep her aware of current thinking. In my absence she will attend a clergyman's seminar. If I move too fast on a matter she slows me down. If I procrastinate she prods me. She has helped me avoid several serious misjudgments.

She is a proxy when I am not available. When people come to her and ask, "How would the pastor feel about this," she generally tells them without consulting me, because after working with me for 12 years she knows my principles and attitudes. When my wife and I are away she opens all mail, and when we are on vacation I am almost daily within reach of a telephone. The several times my wife and I traveled in Europe I received letters and cablegrams. When a death occurred while I was out of town, she assembled material for the funeral sermon from the funeral folder, which saved time in preparation when I returned. People know enough to call her when they can't reach me.

She is my assistant. It is good to have a secretary in whom one can confide, who assumes responsibility, who gives support, and to whom the pastor can moan and grumble about

situations when he can't do that to anyone else. I have often walked the floor of our small office wondering what to do about this or that, while she throws in ideas and suggestions.

You might think this is a full-time job. It is, but she does it on a part-time basis, because after all she has two children in high school and two in elementary school and a husband. From the above you know why she has been named "Assistant to the Pastor," instead of secretary.

DANIEL NEAL: AN HONEST HISTORIAN WITH SOLID EXPECTATIONS.

by Matthew Francis, M.A., B.Litt.

Three hundred years ago Daniel Neal was born in London, England. The date, December 14, 1678. Orphaned early in life he was brought up by his mother's brother. From about 8 years of age he was sent to the Merchant Taylors' School, did brilliantly, and was offered a scholarship to St. John's College, Oxford. This he declined.

Instead, he chose to follow a schooling which would lead him into the Protestant Dissenting Ministry, and in 1696 or '97, he entered Thomas Rowe's Academy. Three years later Neal continued his education on the Continent, spending two years in Utrecht and one in Leyden.

In 1703, Daniel Neal returned to England and began to preach. The following year he became Assistant Minister to Dr. John Singleton, a physician who was the Pastor of an Independent congregation in Aldersgate Street, London—a street in which John Milton lived from 1640 to 1645, and wherein the meeting house was where John Wesley was converted on the 24th of May, 1738. When Dr. Singleton died in 1706, Daniel Neal was elected Pastor. He ministered to that church for 36 years.

At the beginning of his pastorate the congregation was very small. A few years later the numbers had grown so large the church had to move to more commodious premises in Jewin Street.

His weekly programme is of interest. He preached twice on Sundays, spent two or three afternoons visiting

his people, wrote much, and devoted a great deal of time to his favourite subject—history.

The first historical publication was in 1720—"The History of New England; being an impartial account of the civil and ecclesiastical affairs of the country, with a new accurate Map thereof: to which is added, an Appendix, containing their present Charter, their ecclesiastical discipline, and their municipal laws."

A full title to a full work. It consisted of two octavo volumes and was so well received that the University of New England (later to become Harvard University) conferred upon him the highest degree they could at that time, viz., the degree of Master of Arts. During the succeeding two years or so he published mainly polemic essays.

In 1722 he returned to an earlier theme. He published, "A Narrative of the method and success of inoculating the small-pox in New England, by Mr. Benjamin Colman; with a reply to the objections made against it from principles of conscience, in a letter from a minister at Boston. To which is now prefixed, an historical introduction."

The book came to the notice of Caroline, Princess of Wales. She sent for him to learn more about it. When he was ushered into her presence he found her reading "Fox's Martyrology"—the forerunner of the greater "Fox's Book of Martyrs," as it is known today. The Prince of Wales (the future George II) was also present for part of the time and shared in the conversation.

For the next ten years Neal published little but sermons—funeral sermons, charity sermons (so called because the collection was given to a particular charitable cause), and a few special sermons such as the one preached to the Society for Reformation of Manners. The text? Psalm 94:16—"Who will rise up for me against evil doers? Or who will stand up for me against the workers of iniquity?" Any who wish to see how he handled the text can read the sermon in the Library of Queen's College, Cambridge.

It was in 1732 that Daniel Neal published the first volume of his *magnum opus*, "The History of the Puritans." The final volume appeared in 1738. The full title is definitive: "The History of the Puritans; or, Protestant Noncon-

formists from the Reformation in 1517 to the Revolution in 1688; comprising their attempts for a further Reformation of the Church, their sufferings; and the lives and characters of their most considerable Divines."

"Protestant Nonconformists" is noteworthy: there were Roman Catholics who did not conform to the Acts of Parliament which prohibited freedom of worship. Neal was not being pedantic but discriminatory.

To "The History of the Puritans" is added a Supplement, making a fifth volume, giving the history of the Baptists and the Quakers, with an Appendix of 16 chapters.

Neal, described in the *Encyclopaedia Britannica* as an "accurate historian", was incisive in his conclusions. In the Preface he gives six beginning with, "uniformity of sentiments in religion is not to be attained among Christians. . . . All parties of Christians, when in power, have been guilty of persecution for conscience sake." He undergirds this unpalatable truth by citing not only the "Popish bishops in Queen Mary's reign", but also the Presbyterians "with their covenant uniformity," the Independents "with their several restraints" despite their clearer views on the rights of conscience, and even the Puritan prelates with their rigorous political and ecclesiastical actions.

He continues, "it is unsafe and dangerous to entrust any sort of clergy with the power of the sword. . . . The church and state should stand on a distinct basis . . . those of the church purely spiritual, and those of the state purely civil. . . ."

His fourth conclusion startles. "Reformation of religion, or a redress of grievances in the church, has not in fact arisen from the clergy." One's immediate reaction is to take issue with him on this point, until one reads on, ". . . so strange has been the infatuation, so enchanting the lust for dominion, and the charm of riches and honour, that the propagation of piety and virtue has been very much neglected and little else thought of but how they might rise higher in the authority and grandeur of this world, and fortify their strong holds against all that should attack them."

This trenchant observation is backed up by illustrations from the conduct of Protestant bishops in the reign of Elizabeth I to those of the period of William and Mary. Neal ends

his fourth conclusion with, "So little ground is there to hope for a union among Christians, or propagation of truth, peace and charity, from councils, synods, general assemblies or convocations of the clergy of any sort whatsoever." Seekers after modern ecumenicity should ponder carefully "The History of the Puritans": so should some Evangelicals.

His fifth conclusion can be summarized in his statement, "It must therefore be the interest of a free people to support and encourage liberty of conscience, and not to suffer any one great and powerful religious body to oppress, devour and swallow up the rest."

His final conclusion is in the nature of a double appeal. The first, to recall the sufferings of our forefathers in their pursuit of Christian freedom. The second, for Protestant Dissenters to "express their gratitude for the protection they enjoy at present (i.e. in our Western world. M.F.), by an undissembled piety towards God . . . and by the integrity of their own lives and manners."

How well did Daniel Neal himself carry out such an injunction? In a letter to Dr. Henry Miles in April 1739 Neal wrote: "My greatest concern is, to have rational and solid expectations of a future happiness. I would not be mistaken, nor build on sand . . . I rely very much on . . . the moral perfections of God . . . (and that) . . . repentance and faith in Christ, will pardon our past sins, though never so many or great."

". . . I am very thankful for the glorious truths of gospel-revelation. . . . Upon this double foundation would I build my expectations, with a humble and awful reverence of the majesty of the great Judge of all the earth and a fiducial (faith-full) reliance on the mercy of our Lord Jesus Christ to eternal life."

Daniel Neal lived in the light of those solid expectations. He was an honest historian and truly a Bible man. "The Bible alone was his standard for religious truth." He died on the 4th of April 1743.

We owe him an incalculable debt. On this, the three hundredth anniversary of his birth, as some small repayment towards that debit, let us read his "History of the Puritans," read the Puritans he extols, and preach and live the Biblical truths for which they fought, suffered and died. Ours is a noble heritage.

ARE WE JUST "PERSONS"?

"The harshest and shrillest voices in our culture, drowning out all others," writes Thomas Howard in *Kerygma* (February), "stun us with the news that far from being a phenomenon rooted in the love of the Creator for his creatures, sexuality is a wholly irrelevant datum, that we are not 'men' and 'women,' but 'persons,' and that all the distinctions celebrated in all tribes and civilizations, in epic, lyric, dance, drama, sculpture, and hearth, are mere stereotypes, it being our business to smash them and begin again."

The noted English professor at Gordon College in Wenham, Mass., finds that *today's redefinition of sexuality, whether it's androgyny, homosexuality, promiscuity, or egalitarianism, is nothing really new, but is symptomatic of man's rebellion since the fall.*

Most concerned over the growing loss of the distinction between men and women, he continues, in the magazine of the Fellowship of Witness, an evangelical lobby in the Episcopal Church, "If we mortal creatures bear the image of God under the dual modality of male and female, and if it is the two of these together that make up the one whole, and if the metaphor of man and wife is enjoined in Eden and corroborated in the mystery of Christ and the church, then the sexual variations which contemporary vision sees as neutral become enormously significant."

"The idea that the male-female distinction is a bright and fruitful one is universal. Babylonian, Greek, Nordic, African, Oriental, and North American mythologies, as well as Jewish and Christian scriptures, celebrate the distinction. The distinction is assumed to run down to the root of the world, and up to the top of heaven. Nothing is sexless. Almost nothing is even hermaphroditic."

(Evangelical Newsletter)

OUT OF THIS WORLD!

"Work for God. The pay is small, but the retirement plan is out of this world!"

A COLUMN OF TRIVIA

SHORT COURSE IN HUMAN RELATIONS

The six most important words: "I admit I made a mistake."
 The five most important words: "You did a good job."
 The four most important words: "What is your opinion?"
 The three most important words: "If you please."
 The two most important words: "Thank you."
 The one most important word: "We."
 The least important word: "I."

A SPELLING LESSON

Some students, it seems, know what they are, but not how to spell it. Lutheran campus minister Marge Zibel at Michigan State University reports several variations on "Lutheran" on religious preference cards filled out by incoming students.

The most popular alternate is "Luthern," but "Luthren" and "Lutheren" also got several mentions. Other variations: Luthran, Luterean, Luthurn, Luthern, Leutheran, Luthuran, Lutharan, Luthurn, Luterean, Lutheron, and Luthrun.

Some described themselves more generally as Protestant or Prestestant or Prodestent or Prodisten.

And what about Brethern, Christan, Diety (for Deity), etc.

We need help in good spelling!

"MOST EXCITING INSPIRATIONAL ENTERTAINER"

That was the head of a full page ad on the ministry of a well known Christian worker. He talks about "It's fun to be saved;" "It's fun to be successful;" "It's fun making money" and a host of other inappropriate topics.

But this seems to be the attitude of many public figures today. Add the names of God or Jesus, charge a huge fee and you are in business—big business.

What a far cry from the example, exhortation and ministry of Paul and a host of martyrs and witnesses for God. Let the "would be popular" Christian beware of Satan's snare.

THE "JESUS JUNK" SYNDROME

The incomparable Joseph Bayly, columnist of "Out of My Mind" for Eternity Magazine has written, tongue in cheek as usual, of an experience at a Booksellers' Convention. He mentions that in the 14 years or so he has attended C.B.S. conventions, there has been a change in exhibits and material advertised. He takes a good potshot at gift and gimmick items, "Jesus junk" that comprise about half of the exhibits. What they have to do with reading is a mystery. And as for "Christian" reading, they are away off. Mr. Bayly noted the proliferation of bumper stickers (ugh!), t-shirts (from a Christian clothing company), license plate holders, praying hands (none black), brass and plastic gook, jewelry, calendars and others all supposedly bearing a Christian witness.

He also found mirrors ("mirror, mirror on the wall, who is fairest of them all?"), coin banks, letter openers, breadboxes, tote bags—whatever will carry some imprint. To put a Bible text or Jesus slogan or Christian symbol (a fish or a dove usually), or a decal "John one ten" (which is so vague that only a Bible carrying person could decipher it) are the usual means of "witnessing."

There were also books at the convention (thank goodness) but often these too fail to do much about exalting Christ, speaking to the world about Him, or spreading the Gospel in true love.

What a far cry from the imperative of Jesus to be "witnesses to Me," and the words of Paul that "I carry in my body (not on a t-shirt or bumper sticker) the marks of the Lord Jesus" (Gal. 6:17).

Let's get a proper perspective of what witnessing really is. Thanks, Joe Bayly, for alerting us.

LOGORRHEA

Know what that means? It is excessive and often incoherent talkativeness or wordiness. It is an occupational disease of people in many walks of life, including politicians, businessmen, preachers and others who try to

use words as a medium of expression.

English is perhaps the most sharply honed precision instrument of communication when used correctly. But it is often corrupted and blunted by its users.

Read some of the books or newsreports, or listen to some sermons or lectures, and you are bound to scratch your head and bemoan: "What did that mean?"

One government official received this note: "The involved document, though clothed in diplomatic costume, is no more than a transmitted note, and is, thus, of no decisional significance." No wonder he wept.

There are more solecisms (incorrect or ungrammatical language) used in Christian speaking than in most other communication. I heard one preacher say: "That's where the rubber hits the road." And another said, "irregardless," doubling his negatives to produce a positive note where none is intended. Or how about this: "All you need is self-actualization." Someone has called this psychobabble, a sort of tribal language born of the "interface" (meeting), resulting in hundreds of jargon filled books, articles and messages.

Let us use the English language with care and dignity. It is a marvellous instrument in the world of communication, and that's our business.

THE POWER OF PRAYER

The reflexive power of prayer, however, we have mentioned only incidentally. The main thought which we have in mind all through this meditation is that prayer is the highest form of service. Prayer is the highest level of *missionary* service. Prayer is the highest level of *pastoral* service. Prayer is the highest level of *deaconess* service. Prayer is the highest level of *teaching* service. Prayer is the highest level of *any* service. Yes, "Lord, teach us to pray!" Prayer is service—the highest service of all!

When our God beholds us there
 Wrestling in the place of prayer,
 Then the tide of battle turns,
 Then the flame of conquest burns;
 Then the faltering wail of fear
 Turns to victory's ringing cheer;
 Then the flag of truth prevails,
 Foes slink back and Satan quails.
 Bring us, Lord, oh, bring us there,
 Where we learn prevailing prayer.

by J. Sidlow Baxter
 in *Going Deeper*.

Alumni Homecoming

Saturday, October 13, 1979

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the Golden Mile Chapter.

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Shirley Snider '61 on Mt. Zion, Jerusalem in background. She is an elementary school Bible teacher in Israel.

Alumni News

Compiled by: Ione Essery

THIS WEIRD ENGLISH!

We'll begin with a **box**, and the plural is **boxes**,

But the plural of **ox** should be **oxen**, not **oxes**;

Then one **fowl** is a **goose**, but two are called **geese**,

Yet the plural of **moose** should never be **meese**.

You may find a lone **mouse**, or a whole lot of **mice**,

But the plural of **house** is **houses**, not **hice**.

If the plural of **man** is always called **men**,

Why shouldn't the plural of **pan** be called **pen**?

If **cow** in the plural may be **cows** or **kine**,

But the plural of **vow** is **vows**, not **vine**;

And we speak of a **foot** and you show me your **feet**,

But I give you a **boot**, would a pair be called **beet**?

If one is a **tooth**, and a whole set are **teeth**,

Why shouldn't the plural of **booth** be called **beeth**?

If the singular is **this** and the plural is **these**,

Should the plural of **kiss** not therefore be **kese**?

Then one may be **that**, and three may be **those**,

Yet the plural of **hat** would never be **hose**;

We speak of a **brother** and **brethren**, But though we say **mother**, we never say **methren**.

The masculine pronouns are **he**, **his** or **him**,

But imagine the feminine: **she**, **shis** or **shim**!

So our English I think you all will agree

Is the weirdest language you ever did see.

(Anon.)

A NURSING HOME MINISTRY

Rev. George Clement '36 is still not slowing down. After retiring from the ministry, he became padre at Black Creek Pioneer Village. That was five years ago.

Now he has begun a visitation ministry in Senior Citizens' and Nursing Homes, presenting the Gospel in music and message, and providing Christian literature. Mrs. Clement will share in this new ministry.

They are already established in the work, but if you know of further opportunities write to George at 4001 Steeles Ave. W., Apt. 1107, or phone 667-8446.

It's good to see our alumni don't retire, though they often "tire". Keep up the good work.

ON THE HOME FRONT

* MR. STEPHEN BRAMER, B.Th. '76, obtained a General B.A. Degree from the University of Waterloo in October, 1978.

* REV. TOM BRELSFORD '62 commenced his pastoral ministry at First Baptist Church, Cornwall, Ont. on January 1.

* MR. DON COLLAR, B.R.E. '73, commenced his ministry at St. George Baptist Church, St. George, Ont. in January.

* MR. KEVIN FLEETWOOD, B.Th. '77, commenced his ministry as Associate pastor at Spring Garden Baptist Church, Willowdale, Ont. in January.

* REV. KENNETH HAYES '46-'48 was ordained as pastor of Ailsa Craig, Parkhill and Denfield Ontario Baptist Churches on November 14, 1978.

* MR. LLOYD HENRY '57-'61 received the M.Div. degree on October 29, 1978 from Wilfrid Laurier University, Waterloo, Ont.

* REV. HAROLD HOOPER '52-'54 commenced his pastoral ministry at Port Perry Baptist Church, in September, 1978.

* MR. GARY MYATT, B.Th. '79 commenced his ministry with IVCF in Cape Breton, N.S. in September, 1978.

* REV. R. WILLIAM SMITH, B.R.E. '72, was ordained at Mt. Bridges Baptist Church (Baptist Convention of Ontario and Quebec) on November 6, 1978.

* REV. JOHN STEVENETT, B.R.E. '73, commenced his ministry at First Baptist Church, Listowel, Ont. in January.

ON FURLOUGH

* MISS BERNICE LEE '51 (W.E.C.) from Liberia, W. Africa in December 1978.

* MR. & MRS. JUDSON MERRITT (KATHLEEN HENDERSON '35) from Rhodesia in January. (A.E.F.)

* REV. & MRS. DAVID MITTON '55 (SHIRLEY JANES '54) from the French Island of Reunion (A.E.F.) in December, 1978.

* MISS ALICE ROWE '38 (A.E.F.) from Zambia in September, 1978.

* MISS LORRAINE SHELSTAD, B.R.E. '68, (O.M.F.) from Thailand in January.

* MR. & MRS. CARL WHITEHEAD '71-'72 (W.B.T.) from Papua New Guinea in February.

* MR. & MRS. MAC WIGFIELD, B.Th. '73, (MARLISE GEISSBERGER, B.R.E. '72.) on Ivory Coast, W. Africa (W.B.T.) in December on a medical furlough.

* MR. & MRS. BARRY MACKEY, B.R.E. '73, (C.M.M.L.) from India in February to Wheaton Graduate School for further studies.

* MISS DONNA ARNER, B.R.E. '70, (A.I.M.) on a 3 month furlough in April, from Zaire, Africa.

* MISS LOUESE CAMERON '64 (A.I.M.) from Kenya, E. Africa in December 1978 for 6 months.

TO THE FIELD

* MR. & MRS. EDMUND FABIAN '64-'67 (W.B.T.) to Papua New Guinea in February.

* MISS MARY NICHOL '43 (UNITED MISSION to NEPAL) to Nepal in November following a brief furlough in Canada.

* MISS OLIVE SHELL '44 (W.B.T.) to Peru, S.A. in November 1978.

* MISS VIOLA LEWIS '36 (A.E.F.) to Transvaal, S.A. on February 22 for one year.

MARRIAGES

* MISS JANICE CURRIE, B.R.E. '78 to MR. KELVIN MUTTER, B.Th. '78 on December 2, 1978 at Emmanuel Baptist Church, Barrie, Ont. MISS DIANNE CURRIE '77-'78 was the Maid of Honour. MR. BRIAN MCKENZIE, B.Th. '77 was the Best Man. MR. KERRY SKIN-

NER, B.S.M. '78 was the Organist.

* MISS JUDITH HOOK, B.R.E. '72, to MR. GRAHAM CROFTS at South Zorra Baptist Church, Woodstock, Ont. on September 23, 1978. REV. RICHARD SMITH, B.Th. '65, and PASTOR DAN BIGGAR, B.Th. '75 Officiated. MISS ANN HOOK, B.Th. '70 was Maid of Honour. MR. JONATHAN HOOK, B.R.E. '75 was an Usher. Mrs. Crofts is working with Scripture Union in Manchester, England.

* MISS KIM SPENCER '77-'78 to MR. HUGH HOLLEY on July 21, 1978 in Owen Sound, Ont.

BIRTHS

* To MR. & MRS. PAUL ADAMS, B.Th. '75 (CANDY '72-'73) a son, Steven James, on December 20, 1978 in Waterloo, Ont.

* To MR. & MRS. M. ADKINS (JANET McDOUGALL '74-'75) a daughter, Heather Marie, on June 9, 1978 in Marion, Indiana.

* To MR. & MRS. BRUCE BOLTTON, B.R.E. '78, a son, John Garrett, on November 1, 1978 in Thornhill, Ont.

* To MR. & MRS. MURRAY BOWSER (ROBERTA NICOL, B.R.E. '68) a son, Robert Bruce, on December 22, 1978 in Mississauga, Ont.

* To REV. & MRS. BARRY DIXON, B.R.E. '75, (MARILYN BECK, B.R.E. '75) a son, Paul Gregory, on November 26, 1978 in Yarmouth, N.S.

* To MR. & MRS. KEITH HADIGATE (SHAWN KENSETH, B.R.E. '75) a daughter, Heather Lynn, on September 26, 1978 in Cookstown, Ont.

* To MR. & MRS. PAUL HIRONS, B.R.E. '74, a daughter, Shanon, on November 11, 1978.

* To MR. & MRS. JONATHAN HOOK, B.R.E. '75, a son, Peter Jonathan, on November 27, 1978 in Woodstock, Ont.

* To MR. & MRS. JOHN IBBOTSON, B.R.E. '70, (WENDY CARTER, B.R.E. '70) a chosen daughter, Ruth Lorraine, on November 12, 1978 in Three Hills, Alberta.

* To MR. & MRS. JOE JESPERSEN (CAROLYN OADES, B.R.E. '70) a son, Darcy Harvey Leonard, on August 10, 1978 in Fort McMurray, Alberta.

* To REV. & MRS. RAY McCREADY, B.R.E. '70, (BETH ARMOUR '69-'70) a son, Timothy Alexander, on October 19, 1978 in Sarnia, Ont.

* To MR. & MRS. IAN McGRIGG '69-'70, a son, Jonathan Robert, on August 25, 1978 in Malaybalay, Philippines.

* To MR. & MRS. GLENN MATH- EWSON (DONNA O'BRIEN, B.R.E. '74) a son, Michael Glenn, on November 20, 1978 in London, Ont.

* To MR. & MRS. ROBERT NIXON, (ELLA HARDING, B.R.E. '76) a daughter, Amy Kathleen, on June 14, 1978 in Toronto.

* To MR. & MRS. DAVID ROTH (MARGARET SUTHERLAND, B.R.E. '69) a daughter, Susan Elizabeth, on September 29, 1978 in Quito, Ecuador.

* To MR. & MRS. KEN SADLER (LYNN HATTON '68) a daughter, Jill Kimberley, on November 14, 1978, in Oakville, Ont.

* To MR. & MRS. DAVID WEATHERBY (BETTY PLAXTON, B.S.M. '76) a son, Davis Alexander, on December 11, 1978, in London, Ont.

* To MR. & MRS. MAC WIGFIELD, B.Th. '73 (MARLISE GEISSBERGER, B.R.E. '72) a son, Daniel Edwin, on November 26, 1978 in Ivory Coast, Africa.

* To MR. & MRS. WM. ZYLSTRA, B.R.E. '77 (LAURIE MacDONALD '76) a son, Martin William, on November 4, 1978 in Cecil Lake, B.C.

DEATHS

* MR. RUSSELL ALLAN, husband of WILLEMYN VANDERWELL '24, in Edmonton, Alberta on November 28, 1978.

* MISS VERA ALLEN '23 in Toronto on November 1, 1978.

* MRS. STANLEY AUSTING (NORMA MANNING '29) in Toronto on July 6, 1978.

* MRS. W. H. BURGESS (VINA MOUNCE '24) in Toronto on December 6, 1978.

* MRS. JOHN HALL (MAUDE WHAN '16) in Ventnor, N.J. on November 30, 1978.

* MRS. FRANK STEVENS (MARGARET AXTEN '35-'36) in Orillia on October 21, 1978.

* MR. CHRIS THOMPSON '40 in Toronto on January 16, 1979.

BOOKS

(Prices listed are usually U.S.; Canadian prices may be higher)

BROADMAN PRESS

A series of Bible stories for children, all well illustrated, price \$3.95 each (U.S.).

John the Baptist, by Johnnie Human

Timothy, Young Pastor, by Louise Caldwell

Philip, Traveling Preacher, by Jack Naish

Isaiah, Messenger for God, by Fred Herfner

Samuel, Prophet and Judge, by Richie Whaley

Elijah, Brave Prophet, by Angeline Entz

MUSIC:

Sing an Old Song, arr. by Beryl Red, price \$2.95. (U.S.).

The Dawn of His Rising (Easter), by Eugene Butler, price \$1.95. (U.S.).

Morning Has Broken, piano preludes by Betty Jean Chatham, price \$3.50. (U.S.).

A Chosen People, for choir and congregation, a celebration of covenant relationship, by Esther and Bob Burroughs, price \$3.00. (U.S.).

6 Impressions, Bible Truths in Drama and Song, price 50¢ each. (U.S.).

The Lord's My Shepherd, for treble voices only, by Jane Martin, price \$2.95. (U.S.).

General Titles:

The Ministry of Religious Education, by John T. Sisemore, price \$5.95. (U.S.). An excellent overview of the who, what and why of Christian education in the church.

The Morning After Death, by L. D. Johnson, price \$5.95. (U.S.). A beautiful account of a daughter growing up, dying and the family reactions and attitudes to tragedy.

Real Evangelism, by Bailey E. Smith, price \$5.95. (U.S.). A well-written critique of much that goes by the name of evangelism. Recommended by Billy Graham.

Truth on Trial, by Sam and Ginny Connata, price \$3.95. (U.S.). A missionary family in Ethiopia reveal their ordeal and inner thoughts. A good missions book.

Sure You Can, by Jim N. Griffith, price \$3.95. (U.S.). If you have felt restricted and incapable, this book can encourage and help. It is written in an easy and interesting style. Enough humour to give a few chuckles as well.

You Can Be Born Again, by John F. Havlik, price \$1.95. (U.S.). This is not a book of theology on the new birth in Christ, but a layman's look at a simple, direct relationship with Christ. The last words sum it up: "Happy growing up, child of God."

Prayer Rediscovered, by Huber L. Drumwright, price \$3.95. (U.S.). An exercise we all believe in but rarely perform—prayer. A solid, Biblical book on prayer, the need, the power and the activity.

A Philosopher's Way, by D. Elton Trueblood, price \$4.95. (U.S.). Some of the addresses

and essays of today's outstanding Christian (Quaker) philosopher. Easy to read and understand. His "Discipline of Time" is a masterpiece, and worth the price of the book.

With a Bible in My Hand, by W. A. Criswell, price \$6.95. (U.S.). One of America's great preachers has compiled here some of his great sermons. As thrilling to read as to hear them.

The Lord and His Laity, by David Haney, price \$2.25. (U.S.). A book about a mutual ministry—the pastor and his people as seen in Scripture. A fine book for deacons and elders to read.

Enlarge Your World, by J. W. Steen, price \$2.50. (U.S.). A book for Senior Citizens on what to do and how to do it. One chapter title, "Grow Bold Along With Me" says it well.

Your Family Worship Guidebook, by Reuben Herring, price \$2.95. (U.S.). Seven good chapters on the "Why" and "How" of Family Worship.

Time With God, by Evelyn C. Foote, price \$1.95. (U.S.). A good book for young people with devotional readings that help in good times and bad.

CREATION LIFE PUBLISHERS

Approaching the Decade of Shock, by Clifford Wilson & J. Weldon, price \$5.95. (U.S.). Here is a shocking look into the 1980's. Current events and irreversible trends are shown to warn and encourage God's people.

Sampling the Psalms, by Henry R. Morris, price \$3.95. (U.S.). A noted scientist and believer in creation uses his scientific insights to point out scientific truths in the Psalms. An unusual treatment.

Up With Creation, by Duane Gish and D. Rohrer, price \$4.95. (U.S.). A viable and necessary apologetic for teaching creation as an alternative to evolution. A book of high calibre.

Explore the Word, by Henry Morris, III, price \$5.95. (U.S.). A new approach to Bible study. This book will prove a most beneficial aid to all who are sincerely interested in studying to show themselves approved in the knowledge and use of God's Word.

Close Encounters: A Better Explanation, by Clifford Wilson, price \$2.95. (U.S.). Written at the same time as the movie, "Close Encounters of the Third Kind," this book projects an alternate point of view on the subject of UFO's and their occupants, rather than accepting that they are of extraterrestrial origin. This book explains close encounters of the first, second and third kind and gives a most thorough analysis of actual documented encounters.

Monkeys Will Never Talk . . . Or Will They? by Clifford Wilson, price \$3.95 (U.S.). Speech is a God-given ability . . . not something that evolved by accident. Dr. Wilson tells about the futile efforts to develop speech—or even logical communication—in various species of the animal kingdom.

Love Within Limits, by Lewis B. Smedes, price \$3.95. (U.S.). A new view of 1 Corinthians 13. A great love song is beautifully expressed in fresh language.

Concerning Scandals, by John Calvin, price \$6.95 (U.S.). This translation is not to titillate,

but to convict. Rev. John W. Fraser has done a fine job of translating, for the first time, this fine polemic tract by the 16th century Swiss Reformers.

New Testament Theology, by G. Hasel, price \$5.95. (U.S.). Heavy going, but a fine, in depth look at contemporary issues regarding New Testament theology.

The Ten Commandments for Today, by William Barclay, price \$1.95. (U.S.). The timeless truth of God's commandments related to 20th century problems and issues. The author is candid, frank and Biblical as he deals with them.

EVERYDAY PUBLICATIONS

The Bible: The Inerrant Word of God, by James Naismith, price \$1.00. (Can.). An all too brief look at a contemporary issue. The author is positive about the inerrancy of scripture. A small but important contribution to the discussion.

HERALD PRESS

Mari's Mountain, by Dorothy Hamilton, price \$3.40. (U.S.). Another delightful story for girls, particularly girls of problem families. Mari (pronounced Mary) ran away from an alcoholic father and finds a new life in God. Well written.

Jeremiah, by Ernest D. Martin, price \$2.25. (U.S.). Here is a 13 lesson work book for individuals or groups. The "weeping prophet" Jeremiah will take on new meaning if you pursue the studies to the end.

HOME EVANGEL BOOKS LTD.

Moody Press

Christ in the Tabernacle, by Louis Talbot, price \$5.75. (Can.). Dr. Talbot follows all the Messianic types in the building of the tabernacle in the wilderness. A rarely studied area of the Old Testament is presented with fresh insights.

Harmony of the Gospels, by R. L. Thomas & S. N. Gundry, price \$12.75. (Can.). If you have wondered about the chronology of the four Gospels, here is the book to clear up the order of Christ's life and work.

An Israeli Love Story, by Zola Levitt, price \$2.25. (Can.). A story written by a Jew that carries all the flavour of Israel, romance and excitement.

Zondervan Publishing House

Foundation of Biblical Authority, Ed. by J. Montgomery Boice, price \$4.60. (Can.). In 1977, the International Council on Biblical Authority was founded. Its purpose: "the defense and application of the doctrine of biblical inerrancy as an essential element for the authority of Scripture and a necessity for the health of the church." This volume is the first result of the meetings.

Plain Talk on Timothy, Titus & Philemon, by Manford G. Gutze, price \$5.75. (Can.). Dr. Gutze continues his fine "Plain Talk" series on books of the Bible. This is No. 18 in the series.

1979 Pastor's Annual, by T. T. Crabtree, price \$7.95. (Can.). A planned program for the whole year of 1979, for the pastor who likes to work systematically.

Root of Evil, by N. L. Geisler, price \$3.50. (Can.). People are confused about the existence of evil and the presence of God. Here is a probing, analytical and philosophical review, in which all the ideas and options are evaluated and discussed. Heavy but good. One of Probe Ministries International books.

Communicating Christ, by David J. Hesselgrove, price \$10.95. (Can.). This is a missions book on "how to" communicate the Gospel in a cross cultural situation.

A Shepherd Looks at the Good Shepherd, by Philip Keller, price \$7.95. (Can.). Another line volume from the pen of the author of *A Shepherd Looks at the 23rd Psalm*. This time Keller examines the passages about the Good Shepherd, with the same unusual insight and understanding. It will warm the heart and strengthen faith.

A Step Further, by Joni Earickson, price \$7.95. (Can.). If you have read *Joni*, you must read her latest. How she finds God's love extended through her paralysis is a gripping testimony.

The series of **Come Meet** books by Kitty Anna Griffiths, wife of OBC Board Member, Rev. Gerald B. Griffiths:

Come Meet Jesus, the Baby; Come Meet Ruth; Jacob, God's Prince; Jesus, the Boy; Jacob the Grabbing Twin, each \$1.95. (U.S.). Mrs. Griffiths is a grand story teller and makes these people come alive. Excellent for children.

KEATS PUBLISHING INC.

The Art of Church Canvass, by Allan J. Weenink, price \$4.95. (U.S.). An excellent book for pastors and church boards who seek financial aid for their work. The best source is church membership. This book will help them set goals and reach them.

PAIDEIA PRESS

Is the Bible a Jigsaw Puzzle, by T. Boersma, price \$4.95. (Can.). This is a critique of Hal Lindsey's books, *The Late Great Planet Earth*, etc. The author raises some valid questions provoked by Lindsey's method of prophetic interpretation. The book is done with care and consideration.

Hal Lindsey and Biblical Prophecy, by C. Vanderwaal, price \$3.95. (Can.). A companion volume to the one above.

Abraham Kuypers, by Frank Vandenberg, price \$4.95. (Can.). The outstanding educationist and church leader of Holland lived a challenging life. A good example for people today.

Waiting For Christ's Return, by Herman Veldkamp, price \$2.95. (Can.). A commentary on I Thessalonians, slanted toward contemporary issues and problems.

Story Bible for Older Children, by Anne DeVries, price \$12.95. (Can.). The Old Testament written in an easy style for children.

Annie and the Goat, by W. G. Vandehulst, price \$1.45. (Can.). A lovely story for children who still enjoy fantasy and animal stories.

The Little Wooden Shoe, by W. G. Vandehulst, price \$1.45. (Can.). A real Dutch story by a master story teller.

Pierre and His Friends, by W. G. Vandehulst, price \$3.95. (Can.). The moving story of a boy's reaction and that of his friends also, to death and the future.

Talks with Gabriel, by Arjen Miedema, price \$3.95. (Can.). Miedema is called "the Dutch C. S. Lewis". This is a fantasy story of a Dutchman's experience with the archangel Gabriel. Jacobus, the Dutchman, learns valuable lessons on the way. You may too.

Conversations on Growing Older, by C. Gilhuis, price \$3.95. (Can.). More help for the Senior Citizen. Beautifully expressed.

The Farmer from Tekoa, by H. Veldkamp, price \$6.95. (Can.). A good commentary on the book of Amos.

Story Bible for Younger Children, by Anne DeVries, price \$9.95. (Can.). Selected Bible stories for children 4-8 years of age. Very well done.

PRENTICE HALL

Children's Books—some special books for children who are learning to read and enjoy good books.

Drummer Hoff, by E. Emberley, price \$2.95. (Can.).

Johnny Appleseed, by Auki, price \$1.95. (Can.).

The Gift of Winter, by John Leach and Jean Rankin, price \$6.95. (Can.).

Mousekins Family, by Edna Miller, price \$1.95. (Can.).

General Titles:

The Living Bible, Rembrandt edition, price \$60.00. (Can.). A once in a lifetime gift of a family Bible, beautifully illustrated with full color reproductions of Rembrandt's work. An easy to read type face, and the Living Bible paraphrase. A beautiful gift.

One Thousand Beautiful Things, compiled by Marjorie Barrows, price \$10.95. (Can.). If you love beautiful poetry and prose, you will find many rich gems here. All selected from the world's best literature.

Field of Fire, by James Webb, price \$11.95. (Can.). Not a Christian novel, but a well plotted, well written story of wars in Southeast Asia.

Walt Disney's Treasury of Children's Classics, by Darlene Geis, price \$30.00. (Can.). A tabulous book for children or family reading. Beautifully illustrated.

Religious and Spiritual Groups in Modern America, by R. S. Elwood, Jr., price \$9.95. (Can.). If you have been confused and concerned about the proliferation of cult and occult movements, this book will give you helps and insights that will enable you to work among them. Excellent and exhaustive.

Let Go and Let God, by Albert E. Cliffe, price \$3.95. (Can.). Dr. Cliffe is a Canadian and an Anglican lay reader. This is his testimony on his new life in Christ, and an exhortation for others to let God have His way in their lives.

They Cry Too, by Lucille Lavender, price \$4.95. (Can.). "What you always wanted to know about your minister but didn't know whom to ask." Pastors and church members should read this honest book.

The Christian Mother, by Jacky Hertz, price \$8.95. (Can.). For mothers and mothers-to-be. The author uses the Mary/Martha story of Luke 10 to suggest a good balance for mothers.

God's Plan Unfolded, by Jack B. Scott, price \$6.95. (Can.). Here is an excellent overview, an Old Testament survey. It is clear and concise, chronological in arrangement, and provides for a deeper understanding of the intimate relationship between the Old and New Testaments, and how each casts light on the other.

A Piece of Me Is Missing, by Marilyn Cram Donahue, price \$2.95. (Can.). In the daily routine, many women miss out on the abundant life because they allow their vision to drop. Their world becomes limited to the top of the broom handle. It's as though a piece of them is missing. In this book, Marilyn Cram Donahue presents twelve months' worth of practical suggestions for helping recover the missing elements of life and become the people God intended them to be.

Symbols of the Holy Spirit, by C. Gordon Brownville, price \$3.95. (Can.). This careful study of the Third Person of the Trinity will do much to correct the misinterpretations and false emphases which plague the church today. Dr. Brownville, who is an associate evangelist on the Billy Graham team, studies various of the symbols by which the Spirit is identified—oil, dew, rain and snow, wind—thereby providing a clearer understanding of the Spirit's work in the individual and church.

G. R. WELCH COMPANY LTD.

Daisy, by H. Evangeline, price \$8.40. (Can.). The delightful story of Mrs. Oswald J. Smith, written by her daughter. Dr. Smith is a grad of OBC (1912) and, with his wife, has served the Lord long and well.

The Gospel of Luke, by Wm. Hendriksen, price \$20.65. (Can.). There are 1122 pages in this extensive but excellent commentary on Luke. Less than 2 cents per page of excellent comment on the book of the Son of Man.

Rediscovering the Parables, by J. Jeremias, price \$6.00. (Can.). Technical and theological jargon has been omitted from this book for the lay person. Gives good detail, background and commentary on the parables of Jesus.

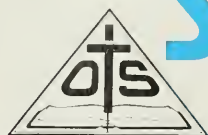
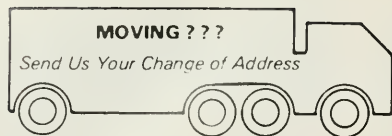
Making the Small Church Effective, by Carl S. Dudley, price \$5.70. (Can.). A small church in a big world is like a small frog in a big puddle. Dr. Dudley suggests some ways a small church can cope. Perhaps frogs too!

Baker's Illustrated Bible Dictionary, by M. G. Easton, price \$6.25. (Can.). Every Bible student needs a Bible dictionary. Here is an excellent, inexpensive one.

A Concise History of the Christian World Mission, by J. Herbert Kane, price \$5.45. (Can.). Dr. Kane adds to his laurels and missions literature with this panoramic view of Missions. He moves from Pentecost (not the beginning of Missions!) to the present.

Law and Liberty, by Alan Redpath, price \$6.55. (Can.). Dr. Redpath uses the 10 Commandments to look at contemporary society. His usual excellent work.

Apostles to the City, by Roger S. Greenway, price \$4.35. (Can.). OBC is vitally interested in Inner City evangelism. This book on Biblical strategies for urban work, shows how Old Testament and New Testament servants of God did it.



STEWARDSHIP

FOR

ONTARIO THEOLOGICAL SEMINARY and ONTARIO BIBLE COLLEGE



"IT'S A CRIME . . ." This was the headline of a national news article, that went on to say:

"IT'S A CRIME THAT SO MANY PEOPLE DIE INTESTATE (WITHOUT A WILL) AND LEAVE WIDOWS, FAMILIES AND CHARITIES IN A DIFFICULT POSITION."

Christians should be particularly concerned about faithful stewardship of an estate, no matter how small it happens to be.

The best advice is to "SEE A LAWYER". The small cost of legal advice is worth it when balanced with possible loss to loved ones and the Lord's work.

Far too often we hear of people dying and leaving no directions for the disposition of goods. So the government, quite legally, steps in and takes care of the estate. And that is costly.

We urge all our readers to make or update a will, and thus discharge faithful stewardship.

At OBC we have literature and helpful advice at no cost or obligation. We want to serve the body of Christ. Write or phone (416-226-6380) for information or help.

Send in this coupon.

Rev. Glenn Taylor
Stewardship Dept.
Ontario Bible College
25 Ballyconnor Ct.
Willowdale, Ontario M2M 4B3



Dear Mr. Taylor:

Thanks for the warning. I would appreciate your help. Please . . .

☐ Phone or visit me and we'll talk about it

☐ Send me literature on wills

Name

Address

Phone No. Postal Code